

16374

AN EXAMINATION AND CONFESSION

of a Lawless Pamphlet,

INTRODUCED,

A brief Answer to a late Treatise of the

SABBATH DAY.

Disputed Dialogue-wise between two Divines,

A and B.

By D. FR. WHITE, L. Bishop of Ely.

2 COR. 13. We can do nothing against the Truth, but for the
Truth.

Hieronymus, de Lacrimis, dicit: Facillius est vinci posse, quam
periclitari.



Printed by Richard Baskin, and are to be sold in
St. Pauls Church-yard.
LONDON.
1637.



TO
THE CHRISTIAN
AND INDICIOUS

READER.



He Reason and Occasion inducing
my Superiours to imploy me in a
service of the Church, for penning
and publishing a Treatise of the
Sabbath, and of the Lord's-day,
is delivered in my Epistle Dedi-
catory to the Lord's Grace of
Canterbury: And my intention
in performing thereof, was to deli-

ver and maintaine the Orthodoxall Doctrine of the Primitive
Church, and the Doctrine of the Church of England, authori-
sed by the Lawes and Statutes of our Kingdome, against
the Sabbatarian Error of one Theophilus Brabourne: and
because this Errant had grounded the most of his Argu-
ments, upon certaine Principles borrowed from some Moderne
Teachers of our owne Nation, I was compelled to examine and
confute the same.

This service being with much Care and Diligence performed

TO THE READER.

by me, I expected some thanks for convicting and converting that Error, and for preventing the farther spread, and infection of his Error. But at least I presumed to have obtained a charitable Construcion of such Passages in my Treatise, as were subservient to a farther discovery of Verity: and that if any had found cause of dissenting from me, they would in a charitable and peaceable manner, have propounded their Exceptions.

It hath now so fallen out, that contrary both to my desert and expectation, A certaine clamorous and audacious Scripturient, a Person of a very weak judgement, but yet exceeding confident, and arrogant, hath vented a Lawlesse, and unlicensed Pamphlet, digested Dialogue wise &c. wherein he Proclaimeth with open mouth, that my Treatise of the Sabbath overthroweth the publike Doctrine of the Church of England, touching that Question.

Now, the whole matter and frame of his Dialogue is so rude, and indigested, and the Author thereof is so notorious for his ignorance, envy, and presumption, that it rather merits execration, than confutation: and many Persons of worth and quality, have perswaded me rather to contemne, than to confute, either the worke, or the workeman.

But when I consider the cause in selfe, and the humour of factious people, who are alwaies ready to conceive their owne fancies, to be irrefragable Verities, if they passe in publike without just reproofe, I conceive, it can be no indiscretion in Me, or dishonour for Me, to appeare in defence of Veritie, against falsitie and iniquitie, how base and unworthy soever the Author is, with whom I shall contest.

Now all which I shall desire of the iudicious Reader is, first, that he take into consideration, the maine accusation of the Dialogist, which is, That in my Treatise of the Sabbath, I have overthrowne the publike Doctrine of the Church of ENGLAND touching this Question.

Secondly,

To the READER.

Secondly, that he will duely and impartially consider, and examine in the ballance of true judgement, the *Adversaries Exceptions*, and *Objections* against my *Arguments* and *Positions*, and my *Answer*, and confutation of the same.

Concerning the maine accusation of the *Objector* before mentioned, the *Reader* may easily discern the falsity and iniquitie of it: for the *Dollrine* of the *Church* of *England* concerning the *Sunday*, and other *Holy dayes*, is in plaine and expresse termes delivered in the *Statute* of *Quinto* and *Sexto* of *King* *EDWARD* the *first*, cap. 3. in manner following.

Neither is it to be thought, that there is any certaine time, or number of dayes prescribed in holy *Scripture*, but that the appointment both of the time, and also of the number of the dayes is left by the authoritie of *God's Word*, to the liberie of *CHRIST'S Church* to be determined, and assigned orderly in every *Countrey*, by the discretion of the *Rulers* and *Ministers* thereof, as they shal judge most expedient to the setting forth of *God's glorie*, and the edification of their people. Be it therefore enacted by the *King* our *Sovereign Lord*, with the assent of the *Lords Spiritual* and *Temporall*, and the *Commons* in this present *Parliament* assembled, & by the authority of the same, that all the dayes hereafter mentioned, shall be kept and commanded to be kept holy dayes, and none other: that is to say. All *Sundayes* in the yeere; The dayes of the *Fasts* of the *Circumcision* of our *Lord* *IESUS CHRIST*, of the *Epiphanie*, of the *Purification* of the blessed *Virgine*, of *S. Matthias* the *Apostle*, &c. And that none other day shall be kept holy day, or to abstaine from lawfull bodily labour.

The former *Statute* being repealed, Anno primo *Mariae*, cap. 2. was revived, An. primo *R. IACOBI*, cap. 25. and is at this day in force, as appeareth by the booke of *Statutes*, pag. 894. and by the judgement of the *Reverend Iudges*, and *Masters* in our *Lawes*.

A Second passage, which I desire the judicious *Reader* to observe,

To the READER.

observe, is, That the Doctrine concerning the Sabbath day, and the Lord's day, maintained in my Treatise, agreeth exactly with the unanimous Tenet of the Orthodoxall Catholike Church of ancient times: and the same agreeth likewise with the Tenet, both of all the Schoole Doctours, ancient and moderne, and also with the Tenet of the best learned and most religious Divines of the reformed Churches beyond Sea: And lastly, the same is agreeable to the Tenet of the Holy Martyrs of our owne Church; Bishop Cranmer, Iohn Frith, William Tindall, D. Barnes &c. And the other opinion; That the fourth Commandement is a Precept of the Law of Nature, and purely and intirely Morall: And that the observation of the Lord's Day is expressly commanded by that Precept of the Decalogue, is a novell Position, repugnant to all, or most Orthodoxall Divines, who have instructed Christian people in the wayes of godlinesse, in former or moderne times.

Every one of the former passages, is so fully proved and confirmed in my Treatise of the Sabbath, that no just exception can be taken against my proceeding, in handling this Question: and therefore the boldnesse, and impudency of this blattering Dialogist is detestable, when he affirmeth, that my Treatise of the Sabbath overthroweth the Doctrine of the Church of England.

Lastly, all the Reward which I desire to reape for my travail in this, or in any other service of the Church, is, that the Truth which I have faithfully delivered, may bee maintained, and my integrity be protected, against gracelesse, impudent, and irreverent Calumniators, such as the Author of the Dialogue hath proclaimed himselfe to be, in this, and in some other of his lewd and lawlesse Pamphlets.

For although this Dialogue penner hath concealed his name, yet Ex ungue Leonem, the world may easily conjecture who the Creature is, by his foule paw: The Scope of his writing in his Pamphlets, is, to magnifie his owne Zeale, piety, and integrity,

To the READER.

to perswade the World, that he alone is left a Prophet of the LORD, and is guided with the spirit of Verity and Fidelity; and that the present Fathers and Rulers of our CHURCH, and other conformable Persons who comply with them, are little better than Hirelings and blinde Guides: And (besides his ignorance, which is notorious) the violent Man, is so far transported with bitter Zeale, that whatsoever proceeds from him, is litigious, clamorous, scandalous, and abusive: and his Pamphlets are fraughted with such Materials, as are apt to poison Christian people with contempt and hatred of Ecclesiasticall Government, and present Religion established in our CHURCH. Also he is possessed with a gracelesse and malignant humour, to wit, looks whatsoever gives all other judicious and godly Persons best content, enrageth him against such as are employed in the Governement and publike service of the CHURCH.

BUT I shall detain my Reader no longer from the Examination of this Man's Quarrels and Objections vented in his Dialogue; and my Answer, and Reply shall make it evident, that the Doctrine propounded, and maintained in my Treatise of the Sabbath (maugre the malice of this Blatterant) standeth firme, and is not subject to any just Reproofe.

Πάντα δοκιμάζειτε, καὶ τὸ καλὸν κρατεῖτε. Prove all things, and hold fast that which is good.

A devout Friend of all those, who are
lovers of Truth and Peace.

Fra. Eliensf.

to preserve the World, that he should be a Teacher of the
 Law, and is crucified in the form of a man, and is crucified
 and that the greatest Patriarch and Ruler of the Church
 and other considerable Persons who were with him, and that
 better than himself, and that he was a man, and that he was
 ignorant, which is notorious, the violent Man, is so far from
 being with him, that he is not a man, and that he is not a
 in his own, and that he is not a man, and that he is not a
 Teachers are crucified with him, and that he is not a
 person Christian people with contempt and hatred of his
 official Government, and that he is not a man, and that he is not a
 our Church. As he is not a man, and that he is not a
 malignant person, to wit, that he is not a man, and that he is not a
 judgment and that he is not a man, and that he is not a
 such as are employed in the Government and public service
 of the Church.
 But I shall detain my Reader no longer from the Examination
 tion of this Man's Quarters and Objections, which in his Dis
 course; and my Answer, and Reply shall make it evident, that
 the Doctrine propounded, and maintained in my Treatise of the
 Sabbath (namely the justice of this Plea) is not a man, and that he is not a
 true, and is not subject to any just Reproof.
 Now, having said this, I shall say no more.
 hold fast that which is good.

A devout Friend of all those who are
 lovers of Truth and Peace.

Wm. Ellist.

The Title and Inscription of the Dialogue.

**A
BRIEF ANSWER,
TO A LATE TREATISE**

OF THE SABBATH DAY,
Digested Dialogue-wise, betweene
two Divines, *A* and *B*: beginning
with these words,

Brother, You are happily met.



TH E saying of Saint *Augustine* may justly bee applied to this Dialogue, to wit: *It is an easie matter, for such as cannot be silent, so frame babling answers: and none are so forward to speak, as empty Casks, puffed up with Vanity; but although Vanity can make louder noise than Verity, yet it will have no power to prevaile against Verity.*

B

Now

Now upon due examination of the Cavils and Objections contained in this Dialogue; it will be manifest, that the Author thereof is not a person in any measure qualified with endowments and abilities, requisite and necessary for such an Under-taker, *to wit*, with sound Judgement, sufficient Learning, love of Verity, together with Modesty and Humility: For instead of solid and substantiall proceeding, the judicious Reader shall finde nothing in his Dialogue, but presumptuous Dictates; absurd and non-concluding Objections; perversion of the true state of the question; solution of Arguments, by denying the Conclusion, and pretermision of the Premises, *abuse* of Terms when he citeth Authors; rude and irreverent Behaviour, toward the Person, & Calling of Him, whom he stileth his Adversary. And the most of his Positions concerning the Sabbath, and the Lord's-day, are repugnant to the common sentence of all learned and godly Divines, who have treated of this Argument in ancient or moderne Times.

b Hieron ad Nepotian. Nolo te declamatorē esse, & rabulam, garrulumque ratione, sed mysteriorum peritum, & Sacramentorum Dei tui eruditissimū. Verba voluere, & celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est. Attrita srota saterpotatū sape quā srota, & cum aliis perualerit, sibi quoque usurpat scientiam.

This rude and gracelesse creature had not the honesty to consider, that the Author of that Treatise, against which he barleth, *undertook* his Work by command of High and Lawfull Authority: and the true Reason, inducing his Superiours to employ him in this service, was urgent and important.

For a pestilent, and subtle Treatise was published (and dedicated to his Royall Majestic,) in which the Author maintained, with much confidence, and with sundry probable Arguments; That the old Sabbath of the 4th Commandement (and not the Sunday, or Lord's day of every weeke) ought by divine Law to be religiously observed in the Christian Church.

Now the Grounds and Principles, upon which that Sabbatarian builded his errour, were the same Positions and Dictars, which this Dialogue writer, and some late Teachers of our owne Nation, have peremptorily maintained, in their Pamphlets, Lectures, and Catechismes: and had those Positions, and Dictars beene divine Verities, it would have beene impossible to have followed *Th. Brab.* his Objections in a cleere and substantiall manner.

For it is most certaine, that the Sabbath-day commanded to be kept holy in the 4th Precept of the Decalogue, was Saturday, the sixth and last day of the Week^e. That day of the weeke, in which Almighty God ceased, on rested, from the worke of prime Creation: The very day, which the Jewes perpetually observed in their Generations: The same day, concerning which the Pharisees so often contested with our Saviour: The day which was a figure of Christ his resting in his grave: and of our Christian Sabbatarine, or spirituall Resting from sin. *Read the Bishops Treatise pag. 182, 183.*

a Theoph. Brab.
I am tyed in conscience, rather to depart with my life, than with this truth: so captivated is my conscience, and entangled to the Law of God. H. B. Lavn and Gosp. reconcil. Ep. Dedicat. A Booke lately come forth, which would utterly evasuate the Lord's day and reduce us to the Jewish Sabbath againe, which will be a worke, so much the more necessary, by how much this Jewish Sabbatarian findes already, many idle & giddy-brained Christians to embrace this Booke, which is written: with a mighty, confident, and Gyant-like spirit, as if the arguments thereof were invincible.

b Aug. Ep. 119. c. 10.
Sabbatum commendatum est priori populo in ocio corporali temporali-
ter, & ut figura es-

secundum sanctificationem in requiem Spiritus Sancti: Nulquam enim legitimus sanctificationem per antea priores dies de solo Sabbatho dictum esset sanctificationem Deus diem septimum.

Now this being a certaine and undeniable verity, it will be consequent, that if the 4th Commandment of the Decalogue be simply, entirely, and properly morall, and of the Law of Nature (as this Objecter pretendeth :) Then the Saturday Sabbath of every weeke must be observed by Christians, and not the Sunday or Lord's Day in the place thereof.

A necessity therefore was cast upon the Bishop to examine this, and such like Sabbatarian Principles, and to demonstrate the falsity of them: For He was not otherwise able, by any course of true Disputation, to solve *Tb. Brab.* his objections. *Sine causa enim aliquis ramos conatur incidere, sed ardicem non conatur evellere.* It will prove lost labour, for any one to endeavour to lop off the boughes or branches of a Tree, if he shall still suffer the Roote to grow.

Also because *Tb. Brab.* had, upon the former Principles, styled the Lord's Day an *Idoll*, and a *Superstitious Tradition*: The Bishop thought it his duty to vindicate the honour of that Day; and to deliver the true grounds, upon which the Christian Church observeth it: also to declare the Antiquity of the Observation thereof: and the more to advance the honour of the Day, he collected out of the Primitive Fathers, Ecclesiasticall Histories, and Ancient Records, sundry remarkable observations, concerning the Religious use, and sanctification of this Day, Page 196. &c.

Lastly, because some Novell Teachers, here in England, had wronged this Day, by converging

it into a Legall Sabbath; and likewise they had presumed, without any lawfull authority, to lay heavy and unreasonable burdens upon God's people: *Affirming that all bodily exercise, and all civill passe-time and Recreation, (although the same be sober and honest) is simply unlawfull, upon all houres of the Lord's Day; and not only unlawfull, but a mortall and enormous crime, of the same quality, and iniquity, with Murder, Adulterie, Theft, &c.* The Bishop had just reason, to discover the error and falsitie of such principles and arguments, upon which these presumptuous Dogmatizers grounded their rigid edicts, pag. 235. unto pag. 250.

Now after all this the Bishop himselfe is perswaded, and so likewise are his *Honourable and Religious Superiours*, that he hath performed faithfull, profitable, and necessary service to the Church (whereof he is a member) in composing and publishing his Treatise of the Sabbath: And likewise his confidence is, that those *honourable and Reverend Commanders*, who imployed him in this religious service, will ever protect him, against base, envious, and scurrilous abuses and detractions (such as hee is rudely, and unjustly loaded withall) by this *unmannerly, and foule mouth'd Dialogue-Broachers*.

Nevertheless, if any learned, judicious, and modest Reader shall at any time note, or observe any passages in his Treatise, seeming to them repugnant to Orthodoxall Verity, ^b let them proceed soberly, substantially, and modestly, in propounding their exceptions; ^c The Bishop is, and

quod si non
est, etiam
non est
etiam non
est etiam
non est

quod si non
est, etiam
non est
etiam non
est etiam
non est

a Augide. Doct.
Christ. Sic Doctor
bonam eligat vi-
ram, ut etiam bo-
nam non negligat
famam.

b Aug. de Trin. 3.
3. In omnibus li-
teris meis non so-
lum pium lecto-
rem, sed etiam li-
beru, correcto-
rem desidero.

c 15. Noli meis
litteras ex tua opi-
nionem vel con-
tentionem, sed ex divi-
na lectione, vel in-
conclusa ratione
corrige.

ever will bee ready (withour giving the least offence) to yeeld them a just and reasonable satisfaction.

c Hieron ad Julian.
Gloria animal, &
popularis auris vile
mancipium.

But rude, envious, and clamorous Carpers (such as this Dialogue-Broacher is, and hath ever bin) are incompetent Judges, in Questions and Controversies of this quality: for such Mens Tractats, and Pamphlets, containe nothing, but only that, which is Verball, Illiterate, and no wayes sufficient to discover or settle Truth. The end also of their writing is not Verity: but they study onely to flatter an irregular Multitude, which is adverse to Ecclesiasticall Regiment settled in our Church: and the Leaders of this Anarchicall Sect, by applying themselves to the humour of these Profelytes, gaine popular applause, and likewise authority to make their own fancies, and traditions to be no lesse esteemed, than Divine Oracles.

d Greg. Nazian.
Orat. 8. de pace.
Ex rebus novis,
claritatem fame
venantur. Chrys.
In Joh. Ho. 65.
Prava doctrina
nihil aliud est, quam
inanis gloriae filia.

e Hieron. ad. Ne-
potian. Nihil tam
facile, quam vilem
plebeculam, & in-
doctam concionem
linguae volubilitate

decipere, quicquid non intelligit, plus miratur. Id. e. Rufini 6. c. Quotidie in plateis fictus variolus stultorum nares verberat, & oborto scorpione dentes incidit. nam quare, & miramur, si imperitorum libri lectorem inveniant?

For being wily as Serpents, they have by doing and subtil experience observed, that impetuous speaking, clamorous inveighing, virulent declaiming prevails more with that generation, than solid, materiall, and substantiall disputing. Now this verball forme hath the worst lesse panner of this Dialogue observed, both in this, and in all other his unlicensed Pamphlets.

The

The Bishop of Ely his Positions, concerning the Old Sabbath Day, and the Lord's-Day, which are opposed by the Dialogue-Brother.

Thesis 1st. The Law of the fourth Commandment, concerning the religious observation of the Seventh Day Sabbath of every weeke, was not partly morall, or of the Law of Nature, like as were the other nine Commandments of the Decalogue.

This Position is confirmed by Demonstrative arguments, in the *Bishop's Treatise of the Sabbath*, pag. 26. unto pag. 37.

Thesis 2^d. The Law of the fourth Commandment, concerning the Seventh Day Sabbath, was Legall, in respect of the speciall Day designed by the letter of that Commandment. The same Law, in respect of the literall Object thereof, is ceased under the Gospell, and obligeth not Christians to the religious observation thereof, as it did the Jewes in time of the Old Law.

This Position is confirmed by many weighty arguments, and by the Vnanimous testimony of the Ancient Fathers. Page 6. 7. 8. 148. 161. 276.

Thesis 3^d. The Christian Church, in the New Testament, hath received no speciall, or expresse divine precept, in holy Scripture commanding the same,

same, to observe any one particular, or individuall day of every weeke, rather than another, for their Sabbath : *Neither* hath the Christian Church received any Divine mandate, to observe any day of the weeke, according to the rule of the fourth Commandement, pag. 189. 239.

Thesis 4^a. The observation of the L O R D's-day, is not grounded upon the particular Law of the fourth Commandement ; *But* onely upon the Equity of that Commandement, and upon the practice and example of the holy Apostles, and of the Primitive Church. And after such time as the Persecutions of the Christian Church by Infidels ceased ; *Then* godly Lawes and Canons were framed by Constantine the great, and by other succeeding Emperors, Theodasius, Valentinian, Arcadius, Leo, and Antoninus, and by Bishops in their Synods, for the religious observance of the L O R D's-day, pag. 109, 110. 135. 143. 189. 211.

Thesis 5^a. The Sabbath day of the fourth Commandement, and the L O R D's-day, both in holy Scripture, and in the writings of the godly Fathers, are made two distinct dayes of the weeke : *Neither* was it the ordinary stile of the Fathers, and Primitive Church, to name the L O R D's-day the Sabbath-day, in a proper and literall sense, to wit, in such a sense as the Jewes stiled their Seventh day the Sabbath day, pag. 201, 202.

Thesis 6^a. There is no Divine Law extant in the old, or in the New Testament, prohibiting all secular labour, and all bodily exercise, and honest recreation, upon some part of the L O R D's-day, namely

namely at such time of the day, as the religious offices thereof are ended: much lesse is there found any divine Law, which maketh honest and sober recreation, in manner aforesaid, an enormous crime, equall to Murder, and to Adultery, pag. 229. unto pag. 267.

Thesis 7. The Sanctification of one particular day in seven, is neither any principle of the Law of nature, nor yet an immediate Conclusion of the same, neither is the same commanded by any written Evangelicall divine Law: nevertheless the same is consonant to the *Equity of the 4th Commandment of the Decalogue*; and besides, The religious observation of one day in seven, is a convenient time, for GOD's publique and solemne worship; and *the Christian Church in all ages, since the Apostles*, hath depared one weekly Seventh-day, to the fore-said end: And therefore it is a thing just and reasonable, to continueth the same observation, pag. 91.

Thesis 8. There is no expresse Commandement written in the New Testament, concerning the religious observation of the Sunday of every week, rather than of any other convenient day or time. Nevertheless, because the Christian Church ever since the Apostles age, hath beene accustomed to observe this weekly-day; and it is a received Tradition, that the holy Apostles themselves were the authors of this observation: and also the maine reason upon which this observation was first grounded (to wit, *the Resurrection of CHRIST*, upon the day, called the LORD's-day,) is a just and weighty motive to induce Christian

than people, to observe this day in the honour of
 Christ, and to testify their joying and
 thankfulness, for the benefit of our Saviour's
 Resurrection: Therefore it is not expedient, decent,
 or agreeable to equity and good reason, to alter the long
 continued observation of this day, and offer
 new day or time, pag. 152.

Law of nature, nor yet an immediate Conclusion
 of the same, neither is the same commanded by
 any written Evangelicall divine Law: neverthe-
 less the same is consonant to the Equity of the
 Commandment of the Decalogue, and besides, The
 religious observation of one day in seven, is a
 convenient time, for God's publique and so-
 lemn worship; and the Christian Church in all ages,
 observing day, to rest and holiness, and in this
 it is a thing just and reasonable, to continue the
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Thesis 8. There is no expresse Commande
 ment written in the New Testament, concerning
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 ever since the Apostles age, hath been accustomed
 to observe this weekly-day; and it is a
 Tradition; that the holy Apostles them-

and all the Christian Church, have observed
 this day as a Sabbath, (so was the Sabbath
 of the Jews, about the day called the Sabbath
 day, as a just and weighty motive to induce Chris-

London was that I could not find it in the very

Because he saith expressly in the very
 title of the book, *For the use of the Orthodox*
 against a defence of the Orthodox.

B. Rather you are happily met.
A. And you Brother also.
B. I would I might spend an

houre or two with you in private con-
 ference, in a point wherein I have of-
 late been not a little perplexed.

B. Why, what is the matter Brother?

A. Have you not seene a late Treatise of
 the Sabbath day, published by an emi-
 nent Antisite in this Church?

B. Yes, I have both seene and perused it.

A. I pray you, what thinke you of it?

B. I thinke it is a very dangerous Booke.

A. What meane you by that?

B. I mean dangerous to the Author, if it were
 well examined, before competent Judges.

A. How so, I pray you?

B. Because it overthrowes the Doctrine of
 the Church of England, in the point of
 the Sabbath.

A. Pardon me, that seemes to mee impossible.

B. Why?

A. Because he saith expressly in the very title page of his booke, That it containeth a defence of the Orthodoxall Doctrine of the Church of England, against Sabbatarian Noveltie. And therefore I am confident he will looke to make that good.

B. Be not too confident, you know the Proverb, *Fronti rara fides*: The foulest causes may have the fairest pretences.

Ans. The substance of the precedent interlocutory babbie is: The Bishops Booke is a dangerous booke, and that to himselfe; if it were examined before Competent judges: for contrary to the title of the booke, it overthrowes the Doctrine of the Church of England, in the point of the Sabbath.

Our answer to this accusation is, 1. that if we will rightly understand the quality of it, we must first of all define, who are Competent judges. Now the holy Scripture, The Law of reason, and all prudent men require these properties following, to the Constitution of Competent judges: 1. Lawfull authority: 2. Sufficient learning and knowledge: 3. Feare of God: 4. Wisdome: 5. Integrity and love of Verity.

2 The Bishops Treatise of the Sabbath hath al-

ready

ready beene examined by judges qualified in manner aforesaid: *Namely, by the two most Reverend Arch-Bishops: by many Reverend Bishops: by the Honourable Court of High Commission: by many Reverend and learned Deanes: by many Doctors, and Professors of Theologie: by some of the learned Readers in Divinity, of both Universities: by Noble and Prudent Statesmen: by eminent Professors of both Laws, civill and temporall: and the Kings Majesty himselfe, the Bishops Sovereigne Lord and Master,* hath graciously accepted it: and if these before named, shall not be esteemed competent judges, our desire is to be enformed by our *Brother, A.* who, in our Church or Kingdome, are competent judges, but especially let him resolve us, who shall be those competent Iudges, to whose sentence hee will submit the examination of his owne unlicensed pamphlets.

The Bishop hath not onely affirmed in the title page of his Treatise, that it containeth a Defence of the Orthodoxall Doctrine of the Church of England, &c. but he likewise hath confirmed the same by arguments and testimonies irrefragable. Therefore *Brother, A.* his proverbiall sentence, *Frontis a sides*, is not *amoris*, for it admitteth an exception, to wit, *credis* ought at all times to bee given to the *Frontispice* of every booke, which confirmeth that which is contained in the same by weightie and effectuall arguments.

Now the conclusion from the Premises is: *The Bishops Booke can prove no dangerous Book, either to himselfe, or to any other, if it were duely examined, by Lawfull and competent Iudges.*

ready being examined by Judges and
 the Court of High Commission : by

A. That is true you say. But yet I cannot
 be perswaded, that so great a Personage
 would so farre overshoot, as to give that
 advantage to those, whom he makes his
 adversaries. Nay, you know his Booke is
 dedicated to the *Arch-Bishop of Canterbury*,
 by whose direction, and that according to
 his *sacred Majesty* his command, he was set
 upon this work : both for the preventing of
 mischief, (as himselfe saith in his Epistle
 Dedicatory to the said *Arch-Bishop*) and to
 settle the Kings good Subjects, who have
 long time bene distracted about Sabbata-
 rian questions. Now if he maintaine not,
 but (as you say) overthrow the Doctrine
 of the Church of England, he will have
 small thanks from *his sacred Majesty* for
 his paines, who is the Defender of the Faith
 of the Church of England, and hath often
 solemnly protested, and that in his pub-
 like Declarations in print, that he will ne-
 ver suffer therein the least innovation. And
 what thanks then can be expected from the
Arch-Bishop,

*Declaration about
 the Dissolving of
 the parliamēt. And
 Declaration before
 the 39. Articles.*

Be aware you. And instead of preventing, he will pull on greater mischiefs. And in stead of settling the Kings good Subjects, he will fill their minds with greater distractions. and therefore Brother, in so saying you lay a heavy charge upon him. It is dangerous so to charge a Person of that Dignity, and Esteeme in the world. Take heed therefore what you say. You know also, that he is a great Scholer, deeply learned, a Reverend Father of the Church, so as his judgment is taken almost for an Oracle.

Ans. The summe of the former discourse is: That the Bishop can expect small thanks from the Arch-Bishop of Canterbury, to whom his Booke is dedicated: or from his Majesty, who will suffer no innovation in Religion: if he being of note for learning, and a Bishop of the Church, hath in stead of settling the mindes of the Kings loving Subjects, distracted, or led them into error.

To this Verball discourse it is answered, that the Bishop hath already received approbation of his worke from his sacred Majesty: and as much thanks, and respect from the Lord's Grace of Canterbury, as a faithfull person can expect, or desire from a Superior: and continuing as he hath begun, he is in no danger to lose either his Majesties, or the Arch-Bishops, or any other worthy Persons lawfull favour.

2 The Author (with thankfulness to God) protesteth, that He having bestowed above two hundred of his bookes, upon Persons (among which, many were) of great worth and quality, hath never as yet received so much as one cheek or affront from any one, since a three-fold impression of the Book: And the Dialogue deviser is the first *Satan* (so far as the Bishop is hitherto informed) who hath fomed out his gall and venome against it: *Sed quamvis libaverit accusationis sua hastas, & totis adversus nos viribus intorserit: credimus in Deo salvatore, quod scuto circumdabit veritas ejus, & cum Psalmista cantare poterimus: Sagitta parvulorum facta sunt sagitta eorum*, although he hath with all his might bent his Speare, and darted his Weapons against us, yet wee trust in God our Saviour, that the shield of verity shall protect us, so that we may say with the Psalmist; Their arrowes shall be as the arrowes of children. *Hier. adv. Ruffin. lib. 1.*

3 The Treatise is so farre from distracting the Kings loving Subjects, which are of a loyall and peaceable disposition; that many intelligent persons, who have diligently read, and examined the same (having in former time been doubtfull,) are now settled in a firme resolution, never to bee distracted with *Sabbatarian* fancies any more.



A. You know what is said in a late book *Communion Booke* allowed by Authority: *Catec. expounded,* That the holy Fathers by Reye.
in God, the Bishops, are to be guides in Divinity,
to the whole Clergie of inferiour Order, So as all
Priests are to submit to their godly judge-
ments in all matters appertaining to Religi-
on. And the reason is given, because the Fa-
thers of the Church now and alwayes do,
in the great mystery of godlinesse, compre-
hend many things which the common
people doe not: Yea, also some things
which Ministers of the inferiour Order
doe not apprehend. So as it is expected of
those Holy Prelates, that we must lay our
hand on our mouth when they speake,
and be altogether regulated by their pro-
found dictars.

B. I remember well the Booke, and I
cannot but wonder, that those passages
were not expunged, with many others,
when the Book was called in, and then the
second time published. You know we live
in a learned age, and we deny the Popes

a One, of whom it
may truly be spo-
ken, None so bold
as blinde Bayard,
may live in a lear-
ned age.

D

infallibility,

infallibility, or that it can convey it selfe, as from the head, and so confine it selfe within the veins of the body of the Prelacy: Or that a Rotchet can confer this grace *Ex opere operato*. And beleeve me Brother, when we see such a Papall spirit begin to perk up in this our Church, is it not high time, throw you, to look about us? Shall we stumble at the Noone day, and in the Meridian of the Gospell close our eyes, and become the sworne Vassals of blinde Obedience^b? No, no: In this case therefore, were Goliath himselfe the Champion, I would by Gods grace try a fall with him.

^b Cusan. *Exercitation. l. 6.* Obedientia irrationalis, est consummata obedientia, scilicet quando obeditur sine inquisitione rationis, sicut iumentum obedit domino suo.

^c Greg. Nazian. in *sentent.*

Ans. If bold Bayard were armed with Davids spirit and fortitude, what Giant were able to stand before him? But if his whole strength consisteth in wording and facing onely, *Quid prodest Simia, si videatur esse Leo*^c? What can it availe an Ape, to conceive himselfe to bee as strong as a Lion? But passing by this vaine ostentation, let us take the matter delivered by him, into examination.

1 He censureth a moderne Writer, for affirming, that the Bishops of the Church, are Guides to the inferiour Clergy, to direct them in matters of Religion.

2 He disputeth against this Position in manner following: *The Pope is not infallible; Ergo, the*

the Bishops being *Veines of the Body, whereof the Pope is Head*, cannot be Iudges or Guides, to instruct the inferiour Clergy.

3 He saith, that the Author, whom he opposeth, is guided with a *Papall spirit*.

Now this (as I conceive) is the Summe and marrow of the *Dialogaster* his argumentation.

In answer hereunto, the Bishop saith: *that* if this Objecter had intended to proceed in a right method of Disputation, he must first of all have stated the Question, and considered what *Judicial power* the Bishops of the Church of England challenge concerning regulating and deciding matters of Controversie, in Religion: and then he might have framed Arguments, made Inferences, and used his *Invectives*, and *Declamations*, and not before. But being bold and blinde, and not regarding and considering the Churches Tenet, concerning Episcopall power, he disputeth in a rude and *deriding* manner; rather *venting his malice against the Order of Bishops* (as Hereticks in ancient times were wont to do) than delivering any thing true, substantiall, or to the purpose.

1 The Question is, whether Bishops lawfully called and qualified, according to the *Apostles rule*, 1 *Tim.* 3. have any power of judicature, in matters belonging to Religion, or in questions Theologicall.

2 Whether they bee *Veines of the Pope*, and guided by a *Papall spirit*, if they challenge or exercise any such power.

3 Whether they can have no such power, un-

e Cyprian. l. 3. Ep.
9. Hæc sunt initia
Hereticorum, &
ortus atque cona-
tus Schismaticorum,
male cogitantium,
ut sibi placeant, &
præpositum super-
bo tumore contem-
nant.

lesse they be endued with Divine Grace; *Ex opere operato.*

Now to these Questions, our Answer is: must

1. That Bishops lawfully called, and qualified according to the Apostles Rule, *have a ministeriall and subordinate power*, and authority to determine Theologicall Controversies, *by the rule of holy Scripture*, and *by the consentient Tradition* and testimony of the ancient and orthodoxall Catholike Church. For, *Thomby* and *Tertius* being Bishops lawfully ordained, exercised such power in the Church: *The Bishops and Fathers* in the four first generall Councils did the like. So likewise did *St. Cyprian*, *St. Augustine*, *St. Irenaeus*, *St. Athanasius*, and all other orthodoxall Bishops in their times: and the inferior Clergie, and other Christian people submitted themselves unto them.

b Euseb. hist. Eccl.
l. 3. c. 4. Τίμωθρος
της ἐκκλησίας πατρι-
κῆς ἐστὶν ἐκείνου ἐπι-
σκοπὸς τῶν ὁμοκυρήτων
ἐκκλησιῶν. ὡς καὶ
τίτος τοῦ δὲ κρη-
νῆς ἐκκλησιῶν.

c Habiles & ido-
nei, ad ecclesias
quas hui (Apostoli)
fundaverant, pas-
cendas, regendasq;
estimati fuerint. &c.
Hieron. c. Rufin.
lib. 2. Vtrum recipi
debet. Episcopo-
rū relinquitur ju-
dicio. Iren. lib. 4.
cap. 43. Iis qui in

Ecclesiis sunt Presbyteris oportet obaudire, quicunque cum Episcopis successione, cha-
rissima veritatis acceperunt. d Euseb. hist. Eccl. l. 3. c. 18. Quicquid in sacris Episcoporum
Conciliis, decernitur, id universum divina voluntate debet arbi-
trari.

2 To enable Bishops to exercise this power of judicature, in such manner as they assume it, it is not necessary, that they be endowed with *miraculous inspiration*, as the Holy Apostles were: but they may attain ability to perform this by diligent study, and meditation of holy Scripture, and of the learned writings of the godly fathers, and by helps of good learning, and by the assistance of ordinary grace: And this appeareth by the Bishops in the Councils of *Nice*, *Constantinople*, *Ephesus*, and *Chalcedon*, and by *Irenaeus*, *Cyprian*, *Ambrose*, *Augustine*,

Augustine, Athanasius, Hilarius, Cyrillus, &c.

Thirdly, The *Roman* Pontiffe claimeth a twofold power, of judgement in questions Theologicall, and *such* an infallible, unerring, and binding power, as that no Church or Creature may appeal from his sentence, or Tribunal in any case whatsoever. But the Bishops of the Church of England challenge no such power, but they maintaine, that the inferiour Clergie, or any other Christian people, upon weightie and substantiall grounds of right, may dissent from their sentence. 2. The Pope groundeth the infallibility of his sentence, upon immediate divine inspiration; and because He is the supreme visible head of the universall Catholike Church, succeeding Saint Peter, not only as a Bishop, but as an Apostle. But the Bishops in our Church, make not themselves *apostles*, but are called to be Pastors of the Church, by ordinary meanes, and likewise they attaine ability of true and right judgement by ordinary helpes of learning, and by ordinary assistance of divine Grace.

e. Apud Gratian. dist. 19. Sic omnes sanctiones Apostolicæ sedis accipiendæ sunt, tanquam ipsius divina voce perfirmatæ. Aug. Triump. Sum. de. pot. Eccles. q. 4. ar. 1. Sententia Papæ, & scholasticæ Decretorum lib. quest. 28. ar. 3. Papa quantum ad cognitionem veritatis revelatam, est major Angelis. Gregor. def. Bellar. in 1. ca. 1. Solum pro verbo Dei veneramus & suscipimus, quod nobis Pontifex ex cathedra Petri, tanquam supremus Christianorum magister, omniumque controversarum iudex, definitio proponit. Golieth. Ruber. 1. dist. 19. qu. 2. Papa Christi vicarius, habet tantam potestatem in spiritualibus, quantum habuit Christus, non ut Deus, sed ut homo verus.

Now if it shall be objected, that the inferiour Clergie, and many other good Christians, may equall Bishops, and sometimes exceed them in

a Jacob. de Grass. Decif. Aur. part. 1. li. 2. Omnia agit, disponit & iudicat, prout sibi placet, &c. Apud eum est pro ratione voluntas, & quod ei placet, vigorem habet. Baro. Tanti. 2. 373. a. 21. August. de Gen. Escl. li. 5. ca. 9. Greg. Val. in Th. 1. 1. dist. 1. q. 1. par. 7. b August. de Unit. Escl. cap. 10. Nec catholicis episcopis consentiendum est, scilicet fore falluntur ut contra canonicas scripturas aliquid sentiant. 12. de persec. sanct. ca. 21. Neminem velim sic amplecti mea omnia, ut me sequatur, nisi in eis quibus me non errare perspexerit.

Learning, Piety, Vertue, and therefore Bishops may not be judges of the inferiour Clergie.

Our Answer is, 1. That by the lawes of our kingdome, and the Canons of our Church, many learned Persons are appointed to be Assistants unto Bishops; and in our Nationall Synods (in which all waighy matters concerning Religion are determined) nothing is or may bee concluded; but by the common Vote and consent of the Major part of the Convocation, which consisteth of many other learned Divines, besides Bishops.

a Cyprian. *Epist.*

27. Inde per temporum & successionum vices, episcoporum ordinatio, & Ecclesie ratio decurrit, ut Ecclesia super episcopos constitutur, & omnis actus ecclesie, per eisdem præpositos gubernetur. Aug. *Epist.*

86. Episcopo tu non nisi resistere, & quod ipse facit, sine ullo scrupulo, vel disceptatione, sectare. Hieron. *ad Nepotian.* Episcopo subiectus pontifici tuo, & quasi animæ parentem suscipe.

Id. ad Luciferian. Ecclesie salus in summi sacerdotis dignitate pendet: cui si non exors quidam, & ab omnibus eminens deus potestas, tot in Ecclesiis efficiuntur schismata, quot sacerdotes.

b Cyprian. *li. 1. ep. 2.* Neque aliunde hæreses abortiuntur, aut nata sunt schismata, quam inde, quod sacerdoti non obtemperatur: Nec unus in Ecclesia ad tempus sacerdos, & ad tempus iudex vice Christi cogitur, cui secundum magisteria divina obtemperaret fraternitas universa. *Idem. li. 4. ep. 9.* Vnde schismata & hæreses abortiuntur, nisi dum episcopus qui unus est, & ecclesie præest, superba quorundam præsumptione contemnitur, & homo dignatione Dei honoratus ab indignis hominibus iudicatur?

Christians,

Christians, than there was in old time, among Pagans and Infidels.

Lastly, it appeareth by the forme of making and consecrating Bishops, Priests, and Deacons, authorized in this kingdom, that the inferiour Clergy are obliged to submit themselves, to the Bishop, being their Ordinary, and to whom the charge and government is committed over them.

The words of the booke of Ordination, are these which follow:

BISHOP.

Will you reverently obey your Ordinary, and other chiefe Ministers, unto whom the government and charge is committed over you, following with a glad minde and will, their godly admonitions, and submitting your selves to their godly judgements?

Answer: I will so doe, the Lord being my helper.

Having thus farre proceeded in declaring both the quality of Episcopall authority, in judging the inferiour Clergie; and also how necessary it is, for preservation of verity and unity in Religion, that this authority be respected and maintained: In the next place we will examine the waight of the *Dialogaster's* objections.

Object. 1. *If Bishops are to be guides to the inferiour Clergie, in matters of Religion: then the inferiour Clergie, must lay their hands on their mouth; and be altogether regulated by their Dictates. But this is unreasonable, &c.*

Ans. No such thing will follow: for although the inferiour Clergie are to be guided by the

the Bishops in matters of Religion, so farre as the Bishops instruct them, according to the common rule of faith collected out of *Holy Scripture*, and confirmed by the *Vote of Primitive Antiquity*, and which is approved and ratified by the *Church*, whereof they are members: yet they are not absolutely or altogether to be directed by the Bishops; for they have liberty to dissent, if by waighty and substantiall arguments they shall be able to demonstrate, that the Bishops determination, or doctrine is repugnant to Orthodoxall Verity^a.

^a Aug. ep. 28. Contra Cyprianum aliam opinionem, ubi quod videndum fuit, fortasse non vidit, sentiat quisque quod liber, tantum contra Apostolicam manifestissimam fidem nemo sentiat. *Id. de Trin. li. 3. Proem.* In omnibus literis meis, non solum primum lectorem, sed etiam liberum correctorem desidero, &c.

^b *Causare* Gratiam ex opere operato, idem est, atque eam causare in omni suscipiente sufficienter disposito, non per modum meriti, sed prout considerator secundum entitatem suam, quatenus habet rationem entis quodammodo naturaliter operantis. *Coe-nick. Cabrera. Gregor. Valent. Hofius. Bosius, &c.*

But now againe on the contrary, if any of the inferiour Clergie proceed (as the *Dialogues* hath done,) and be able to produce nothing waighty, effectuall, firme, or solid, but that which is meerely schismaticall, declamatory, and verball. Then there is just cause, that the inferiour Clergie, in due obedience, should submit themselves to Episcopall sounder judgement.

Object. 2. *A Bishops Rothe cannot conferre Grace, ex opere operato: Ergo, The inferiour Clergie are not bound to submit themselves to the Bishops judgement, &c.*

Ans. The ground of this objection is apparently false: for if inferiours are not bound to submit themselves to the judgement of any, but of such onely as have received extraordinary grace *ex opere operato*^b, Then it will be consequent, that *Parochians* are not obliged to submit themselves to the instruction of their godly and lawfull Pastors: Neither are Children bound to submit themselves to their Parents directions, be-
cause

dHier. Apol. s. Ruff.
Quicumq; te offen-
derit, quamvis sim-
plex, quamvis in-
noxius sit, ilico
fiet criminofus.

e Plea To the Ap-
peale. pag. 5. The
Puritanes pick out
s. call him (D.
Wh.) in the tenth
wild, *White died
black.*

f Tertul. s. Her-
mog. Maledicere
singulis, officium
bonæ conscientie
iudicis.

g Greg. Naxien.
Apolog. fugi: stul-
te temereque faci-
unt, qui priusquam
ipfi satis doctrina
instructi sunt, alio-
rum se magistros
profiterentur. Egli-
hamq; (ut vulgo
fieri solet) in dolo
discunt.

raine irregular, and unlicensed Pamphlets. *Hee*
forth with stigmatizeth them in print, threat-
neth to publish Books in Latine against them, *He*
turnes *White into Blacke*, *He* casteth dirt in their
faces, and flings about with his heeles, *like an un-*
led lade.

Now what partiality is this, *to make the Reve-*
rend, and learned Bishops of the Church, *Peines of*
the Pope, because they by lawfull authority guide
and instruct the Clergie, subject to their Episco-
pall Jurisdiction: and in the meane time that this
Scripturient, having received no authority from
God or men, and being destitute of all abilities
for so great a worke, should constitute himselfe a
Judge Paramount, even in the most profound, and
obscure questions of Theologie.

A. Brother, such a resolution had need
have a good ground to stand upon: and
being a matter of such moment, it requires
our best zeale & strength, especially to vin-
dicate the Doctrine of our Reverend Mother
the Church of England, which wee have
sucked from her purer Breasts, nor one-
ly so, but to vindicate her name from re-
proach: for if it be so as you have said, that
the Doctrine of our Church is by that
book overthrowne, then consequently (as I
conceive)

conceive) she must deeply suffer, and be wounded through the sides of those, whom he so often in his Book brandeth with the odious name of *Novell Sabbatarians*.

B. Brother, you conceite might, for in truth, all those Calumnious, and odious Termes which he gives to those, whose opinions (except *Brabournes* only) he impugneth in his Treatise, as *venomous Serpents, Noysome Tares, Pestilent weedes, and Vncleane Beasts* (termes to bee abhorred of all true Christians) and in a word *Novell Sabbatarians*, they all result upon our deare Mother the Church of England. For who are the most of those, or rather all, whom he thus stigmatizeth? are they not, or were they not in their time, the true-bred Children of the Church of Engl. all unanimously professing, and maintaining her Orthodox Doctrines? Can therefore the Mother be free, when her pious Sons are so traduced and reproached, and that for defending those very doctrines, which by her means they sucked from the breasts of both the Testaments.

A. That must needs follow, I confesse.

Answ. In the former declamatory passage, these particulars following are to be observed.

a August. *Serm. in Mont. l. 2. c. 3.* Qui vult videri quod non est, hypocrita est. *Id. in psalm. 103.* Paries dealbatus hypocrisis, & simulatio: paries dealbatus, foris testiflorium, intus lutum. *Id. d. civ. D. lib. 2.* Malignitas Dæmonum, nisi alicubi se transfigureret in Angelū Lucis, non implet negotium deceptionis.

b *Reads this Authors Treatise, intituled, Christs confession, and complaint, pag. 30. an. pag. 59.* In which he condemneth Episcopall government, saying, It is prohibited by Christ, *Luc. 22. 24.*

c 1 Pet. 5. 3. Mat. 20. 25. 2 Tim. 2. 2, 4. And he applies 6. Pauls Text, *Col. 2. 16.* to the Ceremonies of the Church, pag. 60. They look to little, but the silencing of such as are able at their Ceremonies and Hierarchie. To defend the injunctious of men and their unprofitable Hierarchie. Plea. Such kinde of Ministers are not wanting to helpe forward the re-erecting of the Romish Baal in our Land, had they but a young Manasses to restore the Altars and Groves which good King Ezekiah his Father had pulled downe.

1 The *hypocrisie* a of this Declamant, who professeth himselfe an obedient Sonne to his deare and reverend Mother, the Church of *England*: whereas in the precedent Section, he most contemptuously disgraceth *Episcopall Authority* ordain'd by the holy Apostles, and established in the Church of *England* ever since the reformation; accounting the *Prelates* (if they exercise that power of jurisdiction with the Church of *England* approveth, as being descended from Primitive and Apostolicall Ordination) Veines of the *Pope*. And more than so, This Dialogue-broacher b in other Pamphlets declares himselfe to be an adversary to the Ecclesiasticall policy, Rites, Ceremonies, and Canons of our present Church: and scarce any professed Schismatick of later dayes hath increased conformable persons of good quality with more despitefull abuses, than this hypocrite (who stileth himselfe an obedient Sonne of his Mother the Church) hath done.

2 This Dialogist falsely accuseth his Adversary, in laying to his charge, that he hath stigmatized all such as dissent from him in the Question of the Sabbath, *Venomous Serpents, noisome Tares, pestilent Weeds, and unclean Beasts*: for it is apparent in *Pagina secunda of the Epistle Dedicatory*, that

that those termes are applyed to notorious Hereticks, malicious Schismatiks, prophane Hypocrites, and proud disturbers of the peace and unity of the Church. The Bishops words are; *This being the condition of the Church militant, it cannot be otherwise, but that in all ages there shall be found among those which professe Christ, not only such as are vertuous and sound in faith, but also men of corrupt minds, and reprobate, concerning the faith: Venomous Serpents, noisome Tares, pestilent Weeds, and uncleane beasts. Our Saviours owne prediction was; There shall arise false Prophets, &c. S. Paul, Oportet Hareses esse, &c.*

Another branch of Br. B. his Declamation, is: The Bishop in his booke brandeth those whose opinions he impugneth, with the odious name of *Novell Sabbatharians*.

Our answer is: 1. The Bishop in his Treatise brandeth not all such as dissent from him in his Tenet of the Sab. &c. with that name: neither brandeth he any therewith, because they teach Christian people to observe the Lord's-day religiously, and to spend the same in the performance of holy and spirituall duties, so far as is necessary for their godly edification; and in such manner as the Canon and Precept of the Christian Church hath enjoyned: for he holdeth this to be a necessary duty obliging al good Christians.

2. He giveth this Title and Name very justly to all those, who proudly and peremptorily maintaine the maine Principles and Positions, upon which Sabbatharian Hereticks in ancient

c Hieron. apolog. e. Ruff. Tu nimium suspiciosus & querulus, qui dicta in Hæreticos, ad tuam refert contumeliam.

d Idem c. Luciferian. Non solum in Ecclesia morantur oves, nec mutant tantum aves volitant: sed frumentum in agro fertur, & inter nitentia culta Lappa; & tribuli & steriles dominantur avenz.

"and in moderne times have grounded their error, touching the necessary observation of the old legall Sabbath.

"The Reader shall finde these Principles and Positions peremptorily taught for divine truth (by those Teachers whose opinions the Bishop impugneth) layed downe in his Treatise, Page 20. &c.

"The observation of the Seventh day, and also the precise resting from worldly affaires, is morall; neither is there any thing in the fourth Commandement that might intimate it to be Ceremoniall.

"The 4th Commandement can be no more partly morall, & partly Ceremoniall, than the same living creature can be partly a Man, and partly a beast.

"The fourth Commandement is part of the Law of Nature, and thus part of the Image of God, and is no more capable of a Ceremony, than God himselfe.

"The fourth Commandement, in every part thereof, as it is contained in the Decalogue, is morall, and of the Law of Nature.

"The Decalogue being the same with the Law of Nature, is one, and the same for ever: it followeth necessarily, that the Sabbath being a part of that Decalogue, is to remaine for ever.

"The observation of the seventh day is of the Law of Nature: it was established before Christ was promised, and therefore it is not ceremoniall, but of the Law of nature, and perpetuall.

"The Summe and substance of the former Positions is: The fourth Commandement of the Decalogue, is purely, intirely, and totally morall; it is a Precept of the Law of Nature, and
"of

"of the same quality, both for morality and perpetuity with other Commandements of the Law of Nature, neither was there anything Ceremoniall in it.

"Now the judicious Reader will presently observe, that the *Sabbatarian Heresy*, concerning the perpetuall observation of the old Legall Sab. is a necessary and undeniable Conclusion, issuing out of the former Positions.

"For every Law or Precept, purely, intirely, and totally morall, is perpetuall and unchangeable: the same must be intirely observed; and if nothing positive or Ceremoniall be found therein, then no branch or member thereof can cease or be omitted.

"But the keeping holy of the *Seventh day Sabbath*, namely Saturday, was a maine part of the fourth Commandement; for it was the Subject or materiall Object of that Commandement, literally, expressly, and positively specified and commanded by God Almighty in the Decalogue.

"Therefore from the Premises it will be consequent, that the Seventh day Sabbath, being Saturday, must be kept holy untill the end of the world.

"The first Proposition is confirmed in manner following.

"The prime, speciall, and expresse materiall Object of every Law, is a substantiall part of that Law: and it is of the same kinde and quality with the Law it selfe: and therefore if the Law be intirely and naturally morall, then the expresse and speciall

" speciall object of the same, is of the same quality.
 " jiry.

" For example, in the fifth Commandement
 " of the Decalogue, *Honour thy father and thy mother, &c.* Naturall Parents are the prime,
 " speciall, and expresse Object of that Law :
 " therefore although other Objects may be added, as *honour the King; give honour to Presbyters*
 " that rule well; *honour Masters, &c.* Yet naturall
 " Father and Mother being named, expressed,
 " and specified in the Commandement, remaine
 " indelible, because they are the prime Object
 " thereof.

" In like manner, if the fourth Commandement
 " were naturall and intirely morall, like unto
 " the fifth: then the particular day expressed
 " and described therein, namely Saturday, must
 " be observed, although the Apostles and Christian
 " Church might adde the Lord's-day and
 " some other Festivals, for the enlarging of the
 " service of Christ.

" 4 The Bishop also in his Treatise, 235. &c.
 " 249. &c. hath observed certaine desperate passages
 " in those mens Sermons and Tractats,
 " whom he stileth *Novell Sabbatharians*: to wit,
 " *To doe any servile worke or businesse upon the*
 " *Lord's-day, is as great a sinne, as to kill a man, or*
 " *to commit adultery.*

" *To throw a Bowle on the Sabbath-day, is as great*
 " *a sinne, as to kill a man: And to make a Feast or*
 " *Wedding-dinner on the Lord's day, is as great a sin,*
 " *as for a father to take a knife and cut his childes*
 " *throat.*

"To ring more Bells than once upon the Lord's day
 "to call the People to Church, is as great a sin as to
 "commit murder."

"In Harvest time, though the Corne be in danger,
 "yet better were it for us that it should rot on the
 "ground, than for us by carrying it in with the breach
 "of the Sabbath, to treasure up unto our selves wrath,
 " &c.

"It is not lawfull for people to go out of their hou-
 "ses to walke in the fields."

"These former Dictates are borrow'd from
 "the old Pharisees, and the moderne Authors
 "who have revived and maintained them, com-
 "ply herein with Sabbatarian Hereticks."

"Thus to satisfy my judicious Reader, I have
 "delivered the reasons indueling me to stile cer-
 "taine new Scripturists and Predicants, whose
 "opinions I impugned, *Novell Sabbatarians*: and
 "if Dr. B. and his Allies are offended, and hold
 "this Title odious, let them fight themselves;
 "not by raging, and thrusting out railing and li-
 "belling Pamphlets, marching up and downe in blew
 "roakers: but by renouncing and recanting those
 "scandalous Positions, which are apt to impoy-
 "son Christian People with Judaical and Sabba-
 "tarian heresie."

"Those persons which the Bishop intended,
 "when he used that terme of *Novell Sabbatarians*,
 "were so far from being the true bred children of
 "the Church of England, that they were either in
 "heart, or in open profession adherers to the Presby-
 "terian Policy, and they sucked not their Doctrine
 "of the Sabbath from the breasts of both the Te-

statements, *but* partly from the corrupt Fountaines of Ancient Heretickes, *and* partly out of the broken Cesternes of their owne private fancies.



B. The Doctrine of the Church of England, concerning the Sabbath, is *most clearly* ^a, and fully set forth in the Booke of Homilies: which Booke the 35. Article (to which all we Ministers doe subscribe) doth commend, as containing *A* godly and wholesome Doctrine, and necessary for these times, *and* therefore judged to be read in Churches, by the Ministers diligently, and distinctly, that they may be understood of the People.

a If Br. Aſetus had ſaid clearly, and left out the word *moſt*, he had ſaid more, than he could have made good.

Anſw. The Homily ſetteth forth the Doctrine of the Church of England, *if the words and ſentences thereof, be rightly expounded* ^a to wit, according to the rule of the Scripture, the common vote and conſentient testimony of the Orthodoxall Catholike Church of Chriſt in all ages, and the precedent and ſubſequent Lawes, Statutes, and Canons of the kingdome and Church of England. But if the words and ſentences thereof be not *rightly expounded* ^b, according to the foreſaid rules, but according to mens private interpretation,

b Tertul. d. Praſcript. ca. 17. Tan-
tum veritati ob-
ſtrepit aduſer ſen-
ſus, quantum &
corruptor ſtilus.

tation, then the same may bee a meanes, to lead people into error: for so it fareth sometimes even with holy Scripture it selfe.

2 Some passages in the Homily are *ambiguous*. Therefore the doctrine of the Church of England is not *most clearely* set forth in the same.

The Antecedent is proved by these Instances.

The Homily saith: *As for the time which Almighty God hath appointed his people to assemble together solemnly, it doth appeare by the fourth Commandement of God, Remember thou keepe holy the Sabbath day. Upon which day, it is plaine in the Acts of the Apostles, ca. 13. the people accustomedly resorted together, and heard diligently the Law, and the Prophets read among them.*

In this passage the Homily might seeme, to those who maintaine the Saturday Sabbath, to make that day, a weekly festivall: because the Apostles, upon that day, even after Christs Ascension, entered into Synagogues, and did there performe Christian religious offices, *Acts. 13. 14. 44. and Chap. 17. 2.*

It followeth in the Homily: *God doth not binde Christians so straitly to observe the utter Ceremonies of the Sabbath, in forbearing of work and labour in time of great necessity.*

In this passage the Homily hath not clearely, and explicately declared. 1. Now farre forth the Sabbath of the fourth Commandement was Ceremoniall. 2. What kinde of worke, and labour in particular, Christians may lawfully use upon the Holy day.

Br. B. pag. 22. Will admit no work or labour
 upon

c Hieron. *Com. in Ep. 1. Interpretatione perversa, ex Evangelio Domini sit Evangelium hominis, & quod pejus est, Diaboli. Id. e. Lucifer. Nec sibi blandiantur, si de scripturarum capitulis videntur sibi affirmare quod dicunt, cū & diabolus de scripturis aliqua sit locutus: & scriptura non in legendo consistunt, sed in intelligendo.*

a Walzeus de Sab.
pag. 119 Non au-
demus improbare
quod post con-
cilium Arelatense,
Constantinus in su-
is constitutionibus,
tempore pluvio, aut
alio necessitatis ca-
su, permittit ut messes, aut vindemiae, etiam die Dominico colligantur. Quia si ad fa-
mum propriam solatium, licuit Discipulis sabbato triticas vellere: Cur non liceat in tali
casu id pulionem & praeventionem famis communis terram cedere, & messum aut vin-
demiae salvere? *Bez. in Cant. Ho. 30.* Vt autem Christiani, eo die a suis quotidianis
laboribus abstinere, prae id temporis quod in caetu ponebatur. Id neq; illis
Apostolicis temporibus mandatum, neq; prius fuit imperatum, quam id ab Imperatori-
bus Christianis, neq; a rerum sanctarum meditatione abstraheretur, neq; in pre-
cise sancium est.

upon the Sunday, but such only as is of absolute
necessity, as in time of *Scar-fire, invasion of enemies,*
&c. But the Ancient Imperiall lawes permitted
fundry workes of lesse necessity than the former
upon the Sunday, pag. 219. and grave Divines, as
Calvin, Butler, Beza, &c. approve the same.

It seemes therefore, that the Homily hath not
most clearly, and fully declared all things neces-
sary to be knowne, touching this question.

Againe, the Homily saith: *Whatsoever is found
in the fourth Commandement, appertaining to the
Law of Nature, as a thing most godly, most just, and
needfull for the setting forth of Gods glory, it ought
to be retained of all good Christians.*

Our of the former words it may be collected,
that nothing in the fourth Commandement is
simply morall, and of the Law of Nature, but
that which is most godly, most just, and necessary
for the setting forth of Gods glory: And if this
be the sense of the Homily (as no doubt it is) then
the fourth Commandement is not in force ac-
cording to the letter, but only according to the
equity and Analogie thereof.

Lastly the Homily saith: *God hath given ex-
presse charge to all men, that upon the Sabbath Day,
which is now our Sunday, they should cease from all
weekly,*

wickely, and worke-day labour: and God doth com-
mend the obseruation of this Holy day: and we must be
careful to keep the Sabbath day, which is the Sunday.
b. Out of the former passage, these questions
arise. 1. What the Homily intendeth, in saying,
God hath giuen expresse charge &c. and God hath
commanded, &c. Whether God hath immedi-
ately, by his Divine Law, expressly commanded the
Observation of Sunday: and in what Texts of
Scripture this Law and Commandement, tou-
ching Sunday, is to be found? Or whether the
meaning of the Homily is not, that God hath
thus commanded Christians, by a mediate or mi-
nistrall Law, and precept of his Church.
It may bee questioned likewise, in what fence
the Homily stilerh the Sunday, the Sabbath day:
whether in a proper and literall fence, according
to the stile of the old Law, or in a mysticall and
analogicall fence, as Christ is called our Paschever,
1 Cor. 5. 7.

Now from the precedent observations, it is
consequent, that the Doctrine of the Church of
England is not most clearly, or so plainly and ex-
pressely set forth in the Homily, as this Objector
pretendeth when he saith, pag. 13. The words of
the Homily, as you have heard, and every one may
plainely see, are so expresse, cleare, and full, that
they cannot possibly admit the least ambiguity.
Reason to the contrary. 1. Evidens censetur so-
let illud, quod ita sufficienter mouet intellectum, ut
in libera hominis potestate non sit dissentire. That
only is to be reputed cleare and evident, which
in such sort affecteth the understanding, that it is

a. Ago. Sum. Greg.
Valent. Et alij
Scholast. Docto-
res.

Aug. c. Criscon.
Gram. li. 3. Ipsa
sententia loquatur,
cujus verba sic ful-
gent, ut si eam ve-
lis abscondere, qua-
rumlibet tenebra-
rum latebras, suo
nimio splendore
pertransperiet.

not in the free power of an intelligent Person to dissent from it. But this definition, of cleare and evident, cannot bee applyed to the words of the Homily, for the reasons before delivered.

b Tertul. d. Re-
fur. Carni. ca. 33.

2. According to *Tertullian*. *Sententia et definitiones, quarum est aperta natura, aliter quam sonant, non sapient*: Sentences and Definitions which are cleare and evident, cannot be expounded otherwise than as the words sound.

But the words of the Homily, concerning the Sabbath, which this Objector produceth, doe neither force the understanding of every intelligent Reader to yeeld assent to Br. B. his Exposition: and unlesse wee expound them otherwise, than the words seeme to sound, we shall fall into many absurdities.

Ergo. It is false, which the Objector delivereth, to wit, *The words of the Homily are so expresse, cleare, and plainly delivered, as that they cannot admit the least Question or Ambiguity.*



B. The Homily of the time and place of prayer, part first, sheweth, That our Lord's Day is grounded upon the fourth Commandment of the Decalogue, in these words: *Whatsoever is contained in the Commandment appertaining to the Law of Nature, as a thing most godly, most just and needefull for*

for the setting forth of Gods glory, it ought to be retained: and kept of all good Christian people: and therefore by this Commandement we ought to have a time, as one day in the weeke, wherein we ought to rest, yea from our lawfull, and needfull workes.

For like as it appeareth by this Commandement, that no man in the sixe dayes, ought to be slothfull, or idle, but diligently to labour in that state wherein God hath set him: even so God hath given expresse charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and worke day labour, to the intent, that like as God Himselfe wrought sixe dayes, and rested the Seventh, and blessed, and sanctified, and consecrated it to quietnesse, and rest from labour: even so Gods obedient People should use the Sunday holily, and rest from their common and daily businesse, and also give themselves wholly to heavenly exercises of Gods true Religion and Service.

So that God doth not onely command the Observation of this Holy Day, but also by his own example doth stir and provoke

us to the diligent keeping of the same. Good natural children will not only become obedient to the Commandement of their Parents, but also have a diligent eye to their doings, and gladly follow the same. So if we will bee the children of our Heavenly Father, wee must be carefull to keepe the Christian Sabbath-Day, which is the Sunday, not only for that it is God's expresse Commandement, but also to declare our selves to bee loving children in following the example of our Gracious Lord and Father.

Again this it may plainly appeare, that God's will and Commandement was to have a solemn time, and standing day in the week, wherein the People should come together, and have in remembrance his wonderfull benefits, and to render Him thanks for them, as appertaineth to a loving, kind and obedient People. This example and Commandement of God the godly Christian people began to follow immediately after the Ascension of our Lord Christ, &c. So the Homily, and much more, whence we plainly observe these conclusions.

1 That

1 That all Christians ought, and are bound in conscience of the fourth Commandement, to keep the Lord's day holily.

2 That by the force of the fourth Commandement, one day in seven is perpetually to be kept holy.

3 That the keeping of the Lord's day is grounded upon, and commanded in the fourth Commandement, and so is not of humane institution.

4 That the Lord's day is, and may be called our Christian Sabbath-day, therefore it is not Jewish to call it so.

5 That this Day is wholly to be spent in holy rest and duties of sanctification, and therefore no part of it to be spent in vaine pleasures, and prophane pastimes.

Now the Author of the Treatise doth overthrow all these conclusions: for page 23. his words are: *This Position (to wit, that the fourth Commandement is properly and perpetually morall, and is for quality and obligation equall to the other nine Commandements, which for many yeares hath raigned in Pamphlets, Pulpits, and Conventicles, and is entertained as an Oracle, by all such as either*

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ther openly professe, or doe leane towards the disciplinarian faction) is destitute of truth.

These are his words : *which* comparing with the words of the Homily of our Church already cited, are found quite contrary. For the Homily saith : *That the fourth Commandment is a Law of Nature, and ought to be retained and kept of all good Christians, in as much as it commandeth one day of the Weeke for rest : and God hath given an expresse charge to all Men, that the Sabbath-day, which is our Sunday, should be spent wholly in heavenly exercises of God's true Religion and Service.*

Ans. The Summe of the former accusation is, *That the Bishop in his Treatise overthroweth the Doctrine of the Church of England in the point of the Sabbath : For his Doctrine is repugnant to the Homily, &c. which teacheth that the fourth Commandment is of the Law of Nature, &c. and that all Christians ought to keep it holily: and one day in seven is perpetually to be kept holy : the keeping of the Lord's day is commanded by the 4th Commandment: The Lord's day may be called the Christian Sabbath-day. Lastly, the Lord's day ought wholly to be spent in holy rest, and duties of sanctification.* Now

Now the Bishop (saith the Objector) hath opposed all these positions, for he hath affirmed in his Treatise of the Sabbath: that *the fourth Commandment is not properly, intirely, and perpetually morall, like us are the other nine: and he hath permitted some bodily exercise and recreation; to wit, such as is honest and sober, upon the Sunday: and hee denies, that in a legall sense the Lord's-day is to be called the Sabbath-day.*

To the former, the Bishops answer is, that the Objector hath snatched some words after Hamlyn, but he hath not duly observed the true sense and meaning thereof.

For first, the Homily doth not affirme, that the fourth Commandment is properly, insitely, and properly morall, and of the Law of Nature, like as are the other nine. But that whatsoever is founded on the Commandment appertaining to the Law of Nature, being most godly, most just, and needfull to the serving forth of Gods glory, ought to be retained. But the

Now if nothing else in the fourth Commandment is of the Law of Nature, but only that which is most just, godly, and needfull to the setting forth of Gods glory: then the *Humbley* maketh not the lesser of that Commandment of the Law of nature; but the intent and meaning thereof is, *That the fourth Commandment, in respect of the naturall equity* ^b *(which is, that the Rulers of the Church must appoint necessary convenient, and sufficient time for Divine Worship, and for religious offices)* is morall; and of the Law of Nature.

And if the Objector will frame the words of

the Homily to a further sense, let him well consider, into what absurdities and contradictions he will be forced to plunge himselfe.

a H. B. Gosp and Law. recon. p. 38. The Commandement of the Sabbath is morall, and so no lesse perpetuall then all the rest: for if none of the rest of the Commandements be abolished, then neither the fourth. Pag. 42. & 49. The Law of the Sabbath was imprinted in Adams heart by the Law of Nature.

b Isidor. Etimol. l. 3. ca. 4. Ius naturale commune est omniū nationum, eo quod ubiq; instinctu nature, non constitutione aliqua habetur.
c Decret. Diff. 5. Naturale ius ab exordio rationalis nature, nec mutatur tempore, sed immutabile permanet. Aug. Confess. l. 2. c. 4. Lex scripta in cordibus hominum, quam nec ipsa quidem delet iniquitas.

For if this Commandement be intirely, purely, and properly Morall, and of the Law of Nature, like as the other nine: Then it must have all the essentiall characters of the Law of Nature, and of Precepts purely, and entirely morall: But it wanteth all these, as is proved by demonstrative arguments in the Bishops book, pag. 26. untill pag. 37. and pag. 172.

Nevertheless, that I may more fully discover the ignorance and presumption of this Dialogist, I shall propound an argument against him; which he will hardly be able to solve, to wit:

The Law of Nature was made knowne to all mankind by the Common light of naturall reason: The same is immutable, unchangeable, eternall, indispensable.

But the fourth Commandement concerning the Sabbath was not imprinted naturally, or made knowne to all mankind by the common light of naturall reason: but it was made knowne only and wholly, by divine and supernaturall revelation. Also the fourth Commandement was changeable and mutable: for the Sabbath of that Commandement, which was Saturday (according to the Objectors owne Tenet) was changed into Sunday: And lastly it admitted sundry dispensations, pag. 34. 67.

Now the premises being indubitate Verities, The conclusion is firme, to wit, That the fourth Commandement of the Decalogue, is no precept.

cept of the Law of Nature ^d; neither is it purely, intirely, and properly morall, like the other nine; but meerey positive, in respect of any one particular day of the Weeke specified in the same.

Sabbati observandi, non natura magistra, sed latio legis. Wilans & *Alti Synops. purior. Theolog. disp.* 2.1. n. 20. Sabbati praeceptum non est à natura necessitate, ut reliqua praecepta, quae menti insita, & per se cognita sunt, sed est *voluntaria Dei institutione.* Di. Bound. d. Sab. l.1. p.11. *Indeed this Law was given in the beginning, not so much by the light of Nature, as the rest of the Commandments were, but by expresse word. For though this be the Law of Nature, that some days should be separated to Gods worship, yet that it should be every seventh day, that, the LORD himselfe set downe.*

The Bishop desires to receive some reasonable answer from Br. B. to this and to other the like arguments, deliverd in his Treatise of the Sabbath: for if he shall (according to his rude manner) barke and blatter against his adversaries Propositions, and dissemble his arguments, it is apparent that he maintaines a forlorne and desperate cause.

B. The Homily saith: *All Christians ought and are bound in conscience of the fourth Commandement, to keepe the Lord's-day holily.*

Ans. 1. The equity and Analogie of the fourth Commandement, obligeth Christians to observe a convenient and sufficient time for Gods worship and service, and for the exercise of spirituall and religious duties.

2. After such time as the Orthodoxall Catho

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like Church, hath upon *the example of the holy Apostles* and for other weighty reasons, devoted the Sunday of every Week to the exercise of Religious duties, Christian people in obedience to the Law of the Church, grounded upon the equity of the fourth Commandement, and the example of the Apostles, are bound in conscience to observe that Day holily, in the performance of religious duties, *pag. 100.*

B. The Lord's-day is, and may be called our Christian Sabbath-day: and therefore it is not lewish to call it so.

Answer. 1. The Lord's-day is not the *litterall Sabbath* of the fourth Commandement; and therefore in propriety of speech it cannot be called the Sabbath-day, expressly or in particular commanded in the Decalogue; but the same is stiled by the Homily, our *Christian Sabbath*, in a mysticall and analogicall sense: *even as mortification* is called Circumcision, *Rom. 2. 29.* and *sincerity and truth*, are called unleavened bread, *1 Cor. 8. 5.*

B. That this day is wholly to be spent in holy rest, and duties of sanctification: and therefore no part of it to be spent in vaine pleasures, and profane pastimes.

Answer.

Ans. 1. The Homily (according to the Tenet also of other Divines ¹⁾ *permittereth some kinde of labour upon the Sunday*: Therefore, *by wholly*, it understandeth not every houre and minute of the day; but so much thereof as is necessary and morally sufficient for the performance of the religious duties of the day, pag. 218, 219, 225, 231.

Lib. Christ. l. 2. c. 9. Nobis Christianis, non tamen tamve severa & rigida observatio (ne laboremus in die Dominica) imposita est. Nam ex lege Constantini, licet serere, & mœdere in die Dominica, sic commodum sit. Aquin. 2. 2. q. 122. ar. 4 ad 4. Non est ita arcte prohibitio operandi in die Dominica, sicut in die Sabbati: sed quædam opera conceduntur in die Dominica, quæ in die Sabbati prohibebantur, sicut decoctio ciborum, &c.

s. Bucet. in Mat. 12. p. 11. Eximatur è cordibus hominum opinio necessitatis, ne quis credat eum diem, per se, esse aliis finem, vel operari in eo, per se esse peccatum. Danzus

2. If the Objector would have proceeded sincerely, *he* should have declared, whether by *vaine pleasures, and profane pastimes*, he understandeth all bodily exercise and recreation in generall; or such only as is vicious in quality, or by reason of circumstances, pag. 229.

If he meant the first, we finde no words in the Homily, condemning in generall all recreation, to wit, such as is *sober and honest* in quality, and which is not attended with evil circumstances.

But if he understand the Homily in the latter sense, to wit, that it condemneth ungodly pastimes: Then he might have observed the Bishops words, pag. 238. *The Lawes of our Church and Common-wealth condemne and chastise all things profane and vitious upon the Lord's-day.* And pag. 259. *All obscene, lascivious, and voluptuous pastimes are prohibited on this day.* And pag. 229. *All kindes of Recreations which are of evil quality in regard of their object: or which are attended with evil circumstances, &c.* If they bee used upon the Lord's-

Lord's-day or on other Festival daies, they are sacrilegious, &c. And in the Ep. Dedicat. Profanation of the Lords'-day, and of other Solemne Festivall dayes which are devoted to religious offices, is impious and hateful in the sight of God and all good men, and therefore to bee avoided, by such as feare God, and to be corrected and punished in those which shall offend, and pag. 109. 110. This Ordinance and observation of the Lord's Day, began in the holy Apostles age, and hath universally beene continued ever since, to the great honour of Christ our Saviour, and to the marvellous benefit of Christian soules, who upon that holy day, are edified weekly in godlinesse, vertue, and true Religion. And therefore we justly account all those who maligne the honour of this blessed day, prophane and sacrilegious.



A. The Author seemes to acknowledge some morality naturall, to be in the fourth Commandement : for pag. 135. He saith, Our resting from labour, in respect of the generall, is grounded upon the Law of Nature, or the equity of the fourth Commandement.

B. This is nothing to the purpose to acquit him from being an Adverlary to the expresse doctrine of our Church. *Dolosus versatur in Vniversalibus* (it was the speech of King James.) The naturall morality of the

the fourth Commandement, is not in generall, to imply some *Individuum Vagum*, some certaine uncertaine indefinite time for God's Worship^a: for the Commandement is expresse, for a certaine day in the weeke for the Sabbath Day; *Remember the Sabbath to sanctifie it*. It saith not, remember to set apart and allow some time for the service of God, but it determines the time and day: lest otherwise being left undetermined, man should forget God Himselfe, and allow no time or day at all for God's service; or if he did, God should bee beholden to him for it.

a *Vrin Cat. de Sabba.* Non sumus allegati, ut diem vel Iovis, vel Saturni, vel Mercurij, vel ullum alium, certum habeamus. *River. in Exod. 20. pag. 193.* Petitur principium, cum id pro confesso sumitur, ad substantiam mandati quarti, quatenus morale est, pertinere circumstantiam diei septimi. *Phil. Melanch. loc. Com. d. 3. precepta.* Recte dicitur in tertio precepto duas esse partes: unam naturalem seu moralem, seu genus; altera pars est ceremoniosa, propria populo Israel, seu species de die septimo. De priore dicitur, naturale, seu genus esse perpetuum, & non posse abrogari: videlicet mandatum de conservando ministerio publico, sic ut aliquo die populus doceatur, & ceremonie divinitus institutae exerceantur. Species vero, quae nominatim de septimo die loquitur, abrogata est.

Ans. 1. Is he *Dolosus*, a deceiver, who maintaineth, there is a generall equitie in Divine Positive Lawes? No man living is able to justifie this. For in the Old Iudiciall Lawes, yea in many Ceremoniall Lawes, there is contained a generall Equity grounded upon the Law of Nature. In the *iudiciall Law* set downe, *Exod. 22. 1, 2.* there is a generall equity implied, obliging Christians to restitution of goods unjustly by them taken away. In the *Law of Deuteronomy 25. 4.*

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Thou shalt not muzzle the mouth of the Ox, that treadeth out the Corne, there was contained a generall naturall equity, 1. *Corinth. 9. 9.*

Therefore he is not *Dolosus*, who maintaineth a generall equity in the fourth Commandement, but he is a *Dolt* who denies it.

2 It is granted that the fourth Commandement is expresse for a certaine day, for a particular day: Namely for Saturday: But if it be expresse for Saturday, and for that Individuall day only, Then it is not expresse for *Sunday*: and the observation of *Sunday* must either be grounded upon the naturall equity of the fourth Commandement, or else it cannot be grounded upon that Commandement at all.

3 Brother B. saith in this passage of his Dialogue: *The fourth Commandement is expresse for a certaine day: But in another of his treatises hee delivereth the contrary, to wit, The Commandement saith not, Remember the Seventh day to sanctifie it: but Remember the Sabbath, whatsoever it be, so sanctifie it. Now a certaine day, is definite: and a Sabbath day, whatsoever it be, is indefinite. Therefore if the fourth Commandement enjoyneth a Sabbath Day whatsoever it be, it commandeth a day indefinite, and not a particular and certaine day.*

4 If the fourth Commandement is expresse for the Lord's Day, then it either nameth this day in particular, or it describeth the same by some Characters, by which it is distinguished from other dayes.

But the Commandement neither nameth the Lord's

Lord's Day in particular, nor yet describeth it by any speciall Characters: *but* on the contrary it both nameth the Seventh day, and describeth it by a speciall Character, whereby it is distinguished from other dayes, *to wit*, by God's resting from his grand worke of prime Creation.

Therefore the fourth Commandement is not expresse for the keeping holy of the Lord's day: but if wee will have the day expressly commanded, we must observe the Old Sabbath Day according to *Thaaph. Brabourne's Tenet.*

5 Whereas the Objector saith: the Commandement must determine the particular time, and day in *Individuo*: because otherwise, if the same be left indetermined man should forget God, and himselfe; and allow no time at all for God's service:

The answer is, there can be no just reason, for people to forget God, and to allow no time at all for his service, if a sufficient and convenient time, be indefinitely commanded, by the Law of Nature; and a definite and particular day, and time be appointed by the Pastors of the Church. For the precepts of the Church, being godly, and holy, and subservient to God's glory, and being grounded upon Apostolicall example, oblige Christian people to their particular duty, in observing time and place, and many other circumstances, concerning God's service: and Christians are obliged to observe all such godly precepts, when the same are meanes to execute God's generall Law, which is: *Let all things in the Church be done decently, and in good order, and to edification, &c.* pag. 29.



B. It is a Law of nature, that every Lord and Master, should have the power in himsele to appoint, not only the kinde of service, but the time when it should be performed of his servants : *As Alexander*

¶ Alex. Hal. part.
3. quest. 32.

d. Ales ^a saith upon the fourth Commandement. The time of this Rest, it is not in Man's power to determine, but God's.

Ans^r. The chiefe Lord and Master of the family hath the supreme authority, to determine the time, and circumstances of his owne service: But hee may delegate subordinate power to his Steward, or other Officers to performe the same.

In the Old Law, God Almighty prescribed the particuler day, and place of his publike worship, to wit, the *Saturday* of every weeke, &c. and the *Tabernacle*, &c. But in the Evangelicall Law, he hath not expressely, or literally appointed either a particuler day or a particuler place: But *Christian Kings, being nursing Fathers*, and the *Bishops*, being Pastors and Governours in the Church, and *Stewards* of this great Lord, by a delegate and ministeriall power may lawfully performe this, pag. 187.

I desire the judicious Reader to consider, that the former Objection is a pestilent drug, borrowed from *Schismatickes* and from *Separatists*, pag. 95. and

and if the same bee admitted, it takes away all power from the Kings Majesty, and from the Church; to appoint any *set place* for God's publike service, or to ordaine any *holy dayes*, or feliuall solemnities: or to determine the *houres of the day*, for peoples resorting to Church, and their continuance at the Church: Lastly, it denies the Churches power, of composing any *externall forme* or *Liturgy* for God's publike and solempne worship.

 B. Againe, the Adversary acknowledgeth an equity in the fourth Commandement. What equity? If as it bound the ancient people of God, to one day in the weeke, it doe not also binde the Christian People to keep one day in the Weeke? And if it be the equity of the fourth Commandement, to prescribe one day in seven, then they are very unjust, that deny the keeping of the Lord's Day, to be grounded upon the equity of the fourth Commandement.

It were well, if they would stand to equity: But this doth our Adversary flye from; for he saith in the next words: *The particular forme and circumstances of resting*

are prescribed unto us by the precepts of the Church: our spirituall actions, according to that which is maine and substantiall in them, are taught by the Evangelicall Law. Their modification, and limitation in respect of rituall and externall forme: and in regard of place, duration, gesture, habit, and other externall circumstances, are prescribed by the Law of the Church. So He.

a P. Martyr in *Genes.* 2. Quod hic dies magis quam ille eligatur ad Dei cultum, liberū fuit ecclesiz per Christum, ut id consuleret, quod magis ex re judicaret. Bulling. *Cō. in Apoc.* 1. 10. Sponte vero Ecclesiz receperunt illam diem, non legimus eam ullibi præceptam. Hospin. *de Orig. Fest.* ca. 8. Et si ex hijs constet Dominicū diem jam tum Apostolorum temporibus Iudaici Sabbathi loco fuisse solennem, non invenitur tamē vel Apostolos, vel alios lege aliqua aut præcepto observationē ejus instituisse, sed illam fuisse liberam, &c. In primitiva Ecclesia ipsius quoque Dominice diei observatio nulla certa lege præcepta, sed libera fuerit, &c.

Thus you see how hee limits the prescription of circumstances (which comprehend time and place, persons and duration, when and how long God shall be served) unto the prescription of the Law of the Church: which he expresseth more fully pag. 270. saying, *It was in the free election of the Church to appoint what day, or dayes or times she thought good, or found convenient for religious duties:* For the Evangelicall Law hath not determined any certaine day or time: And those actions, or circumstances, which are not determined by divine precept, are permitted to the liberty and authority of the Church, to be determined and appointed. So He.

But cleare it is, that the Church of England

land disclaimeth all such power: but ascribes all authority, of prescribing a time and day of holy rest, unto the Lord of the Sabbath, who hath expressed his will and pleasure herein, in his Law of the fourth Commandement, as our Homily saith.

a *Read the words of the Statute, recited in the Preface to the Reader: and it will be evident, that Br. B. is a deceiver.*

Ans. The Bishop acknowledgeth a morall equity in the fourth Commandement, for the observation of *necessary, sufficient and convenient times, dayes, houres, &c.* For Gods publike worship, and the performance of spirituall and Religious offices. And (for ought this Objecter hath said or can say to the contrary) more than this, cannot bee proved out of the Law of the fourth Commandement, or by any necessary illation, from any sentence of the Commandement; or from any principle of the Law of Nature.

For the Principle of naturall Law is: *God is duly and religiously to be worshipped: but unlesse convenient, and sufficient time be appointed, God Almighty cannot bee duly and religiously worshipped, Therefore a necessary, convenient, and sufficient time, must bee appointed: (either expressly by God Himselfe, or by such as he hath ordained to bee his Stewards, and Officers in the Church) for Divine worship.*

2 The fourth Commandement enjoyned the Jewes to keepe holy the seventh day, being our Saturday: but from hence we cannot conclude by necessary inference, that the fourth Commandement enjoyneth Christians to keepe holy the Sun-

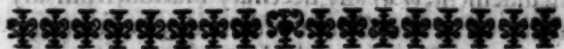
b *Lorea. 1. 2. de leg. Disp. 8. Legis naturæ alla sunt prima principia practica, per se nota: alia sunt conclusiones ex principiis deductæ, conclusiones autem aliax universaliore, & proximiores primis principiis: aliax quæ à primis principiis; magis distant, & sunt specialiores, & de particularibus objectis.*

c *Alex. Hal. 3. q. 30. m. 2. De ratione bene ordinata est; quod cum semper non possumus vacare Deo, propter temporales, & corporales necessitates, quod aliquando vacemus: oportet igitur habere tempus aliquod determinatum.*

day.

Sunday being the first day of the weeke : *For the speciall and proper materiall object of every Law, is a substantiall part of that Law ;* but if the substantiall part of any Law be changed and taken away, a new Subject or materiall Object is no part of the old Law ; *but* another law must be ordained, for the feeling of that new Subject, and materiall object in the place of the former.

3 Whereas the Objector pretendeth, that the Church of *England* disclaimeth all power of setting the particular time of God's publike worship; *how* then commeth it to passe, that this Church commandeth the solemne observacion of *Easter, Whitsuntide, Christmasse*, and of many other Holy-dayes, to be dayes and times for the religious service of God and Christ.



A. But the Homily seemes to favour his opinion, saying, *godly* Christian people began to chuse them a standing day of the weeke, &c. and therefore it seemes to be at the Churches choyce.

B. Our choyce doth not necessarily imply a power of institution ; *we* are said to chuse life and truth, before death and error, *are we* therefore the Authors of them ? *A-gaine*, our choyce herein is according to God's Commandement.

Thirdly,

Thirdly, the Homily saith expressly, that those godly Christian people, did in their choyce follow the example and Commandement of God. Now what example & had they but Christ's rising, and resting that day after the example of God's resting the seventh day. And for Commandement, they had both the fourth Commandement, and an Apostolicall Precept, 1 Cor. 16. And that place in the Revelation appropriating this Day, as holy to the Lord, and so ratified by God himselfe: And who were they which taught those godly Christian people to keep that day? viz. The Apostles.

And therefore we must put a vast difference betwene the unerring Apostles, and the succeeding Churches, so as the Homily is cleare against him.

Ans. The Objector saith: The Churches choice doth not necessarily imply a power of institution, &c.

It is answered: making choyce many times implyes a free election, and institution, both in Scripture, Deut. 25. 2. 1 Sam. 17. 8. and in Ecclesiasticall and Humane Authors: and that it is thus to be understood in the Homily, is proved in manner following:

The sense of the Homily is according to the authorized Doctrine of the Church of England.

c The Example of God, specified in the fourth Commandement, was his own resting & ceasing upon the olde Sabbath Day, from the worke of prime Creation: and not our Saviour his resting from the work of Resurrection, upon the first day of the week.

d No generall commandment common to all Christians, for the weekly observation of Sunday, is delivered in these two Texts of holy Scripture.

But the authorized Doctrine of the Church of England is, *That the appointment both of the time and number of dayes, is left by the authority of Gods Word to the liberty of the Church, to be assigned orderly by the discretion of the Rulers and Ministers thereof, as they shall judge most expedient to the true setting forth of Gods glory, and the edification of the people.*

Ergo, the Churches choyce, according to the Homily, is a free election of a convenient day, and of other convenient and sufficient time, for the service of God, and the edification of Christian people.

2 There is a great difference betwene a Precept and an Example. The Homily saith, that godly Christians (to wit, by imitation of Gods example) observed a seventh day; but it affirmeth not, that they did this by an expresse Commandement of any Divine Law.

Also godly Christians made the fourth Commandement of the Decalogue a motive to induce them, to make one day of seven a weekly Holy day; but that which is only a motive, or a reason inducing and perswading to performe an action, is not an expresse, imperative, or formall Law.

The sense therefore of the Homily is, *That Christians made choyce of a weekly standing day by the rule of the equity of the fourth Commandement, and not by any expresse or formall Divine Law.*

2 Walrus. d. Sab.
2.7. Nec Christus,
nec ipsi Apostoli
ex præscripto Chri-
sti, de observatio-
ne hujus diei ul-
lū expressum man-
datum, quemad-
modum de aliis pietatis officiis reliquerunt. Non videtur autem ullo modo verisimile,
si Christus nos ad observationem ullius diei, ut partem cultus voluisset astringere, fuisse
futurum, ut id nullo præcepto indicasset. Bulling. Apoc. 2. Non legimus eam ullibi præ-
ceptam. Hospinian. d. fed. cap. 8. Non invenitur Apostolos aut alios lege aliqua aut
præcepto observationem ejus instituisse.

3 Our Saviour's Resurrection upon one Sunday in the yeare, cannot of it selfe, unlesse some precept were added, be a Law to enioyne Christians to observe every Sunday of the Weeke throughout the whole yeare; read: pag. 303.

4 The fourth Commandement is directly and in plaine termes for Saturday, pag. 181, 183. and therefore if that Commandement is still in force according to the literall sense, then the Christian Church is obliged to observe the old legall Sabbath; for the Objector hath formerly rejected the equiry of the fourth Commandement, and therefore he must wholly ground his Tenet upon the expresse words, or upon some necessary and formall illacion from the words or sentences of that Commandement.

5 In *S. Pauls* Text, *1 Cor. 16. 2.* we find a mandate, that the *Corinthians* upon the first day of the weeke should lay aside something for charitable uses, according as God had enabled them; and more than this we readenot in that Text.

6 The Place, *Revel. 1. 10.* containes no mandate; for no imperantive words are found therein, but only a narration of the time, in which *S. Iohn* received his Prophetickall Revelation.

Lastly, the Bishop is perswaded, that the holy Apostles (not presently, or immediately, but) certaine yeares after Christ's Resurrection, taught Christian people to observe the Lord's day, *1 Cor. 16. 2.* But this impetuous Objector cannot demonstrate, that the holy Apostles themselves, or their immediate Successours, grounded the observation of this day upon the old Law of the 4th Commandement.

And therefore we must *Dr. B.* will not take it unkindly that we cannot yeeld assent to his verball Positions, which are not confirmed by Divine or Ecclesiasticall testimony, nor yet by any other weighty grounds of reason; and lastly they are repugnant to the common Tenet of the most judicious Divines ancient and moderne.

A. The maine knot of the whole Controverſie, is about the designation of the particular and speciall time consecrated to Gods worship: whether it be comprehended and prescribed in the fourth Commandement, or depends upon the determination of the Church.

The Adversary confelleth a naturall equity in the fourth Commandement; That some time is to be set apart for the service of God, but indeputate, and left at large to the liberty of the Church, to determine and limit the speciall time, when and how long, what portion, and proportion is to be allowed, &c. I pray you more fully elucidate this Point, &c.

Ans. 1. The Bishop's Tenet is, *That by the equity naturall of the fourth Commandement, a necessary*
sufficient.

that wholly put and placed in the power of the Church.

*a You will stop this hole, with bold pra-
ising oarly.*

*b Your cordes of
strong reason, will
prove roaps of sand
and cordes of vana-
tie.*

It will be requisite therefore to stop this hole ^a, that he may not have the least eva-
sion, but by the cords of strong reasons ^b be
bound and forced to confesse, That either
the fourth Commandement doth pre-
scribe and determine a set, certaine, fixed
proportion of time, consecrated by God
himselfe unto his solemne and sacred wor-
ship: Or else that it commands to Vs Chri-
stians no certaine time or day at all: and so
the morality of it (if ever it had any) is quite
abolished; and no other Law or Comman-
dement now binds us, but the precept or
practise of the Church. This is the very
Summe and upshot of the matter.

Ansiv. 1. The Bishop delivered all his Posi-
tions, and Assertions, concerning the Sabbath, in
perspicuous, distinct, and clear Sentences, Termes,
and Propositions, in which there is no ambiguity,
no equivocation, no fast and loose, as this *Bold-
face* declameth.

2. He hath confirmed the said Positions, with
strong and weighty reasons (the most of them are
Demonstrative :) and his Arguments are such, as
this Objecter is afraid to looke upon them: and
throughout his Dialogue, like unto a *Cravin Cur*,
he

he bites behinde, at the conclusion, but dares not looke the Premises of the Arguments in the face.

3 It was not feare or shame that induced the Bishop to maintain the naturall equity of the fourth Commandement, but love of verity, and weight of reason, and the consent of grave and judicious Divines: But neither feare nor shame can perswade this rude animal^a, who is *maledictus conviciator*, *non veridicus Disputator*, to deliver any thing materiall, or which savoureth of common reason.

a Homine imperito nihil est improbius. Qui nisi quod ipse facit nihil recta putat.

4 The Position, that the morallity of the fourth Commandement must be utterly abolished, unlesse it command us Christians a definite and particular day, as it did the *Jewes*, is an idle and presumptuous position, as will appeare by the loose and inept Arguments which the *Dialogaster* brings to confirme the same.

B. Now I shall prove and make it evident, that the fourth Commandement either prescribes a certaine proportion of time, and a fixed day^b, consecrate to God, and in that very respect is perpetually morall, binding us Christians to the same proportion: or else if it determine no set proportion of time, but leaves it at large^c to the Church to proportionate, whether longer or shorter: Then there remaines no such obligatory

b The fourth Commandement appointed a particular fixed day, to wit; Saturday; and if it be in that very respect morall, why doth H. B. condemn Th. Wray.

c It leaves it not at large, but the equity and analogie of the Commandement obligeth the Church to appoint necess. & convenient and sufficient time.

obligatory equity in the fourth Commandement, as to binde the Church to appoint and allow such or such a proportion of time: *but* that if this time which the Church appointeth, be either one day in twenty, or forty, or an hundred, or one day in the yeere, or so; or but one piece of a day in such a revolution of time, and not one whole or intire day, much lesse one whole day in every seven: *The Church* in this sinneth not, as being not guilty of the breach of the fourth Commandement, which bindeth us Christians to no certaine proportion of time, as the Adversary himselfe would have it, but in this respect is now abrogated, &c.

Ans. The Objector at his entrance saith: *Now I shall prove and make it evident, &c.* and then falsifieth his word, for his Argument is of no force at all.

If (saith Br. B.) the naturall equity of the fourth Commandement determineth not one particular and certaine day of the week, but only a sufficient and convenient time for Divine worship: Then there is no obligatory equity in the fourth Commandement. And the Church sinneth not, if it appoint one day in twenty, forty, a hundred, or one day, or halfe a day in a yeere, or in an age, &c.

But the Adversary maintaineth, that the naturall equity of the fourth Commandement prescribeth only a sufficient and convenient time, but no one certaine or fixed day of the weeke. Ergo.

The Adversary leaveth it in the Churches liberty, and arbitrement to allow as small a proportion of time, to wit, one day in 20. 40. 100. or in the whole yeare, &c. as it pleaseth.

The consequence of the former argument is a lame Giles; for one day in 20. 40. 100. or in the whole yeare, or one halfe day in a weeke, Moneth, or Yeare, &c. is not a competent and sufficient time for God's service, or for religious duties, and for the spirituall edification of Christian people: Therefore the naturall equity of the fourth Commandement, requiring a necessary competent and sufficient time for Divine worship, obligeth the Church to allow a greater measure, and proportion of time, than one only day in 20. 40. 100. &c.



B. Argument 1. Observe we the words of the Commandement, Remember the Sabbath Day: to keepe it holy: which words (saith the learned Zanchy^b) are the very morall substance of the fourth Commandement. The Lord saith not, remember to sanctifie some convenient, and sufficient time, as the Church shall thinke fit:

a Præmittitur memento, quia nimium, cum non sit naturale præceptum poterant illud facile Iudæi oblivisci. b Zanc. d. oper. Resdemp. in 4. Mand. Adjecimus, sine ulla conscientiz obligatione, fuisse hunc diem divino cultui destinatum. Hoc liquet è sacris literis. Nullibi enim legimus Apostolos hoc cuiquam mandasse: tamen legimus quid soliti fuerint facere Apostoli & fideles illis diebus: liberum igitur reliquerunt. Walrus de Sabb. pag. 156. Nec Christus nec ipsi Apostoli ex præscripto Christi de observatione hujus diei, ullum expressum mandatum, quemadmodum de aliis pietatis officiis reliquerunt,

The Commandement prescribeth a certaine and set time, yea a day, the Sabbath Day, one day in the weeke, which is the Sabbath day.

Againe, it teacheth what day in the weeke the Sabbath day is: to wit, the Sabbath day of the Lord thy God: *that day* in the weeke wherein the Lord our God resteth, must bee our Sabbath Day. So that as the Commandement prescribes unto us a weekly Sabbath day to be sanctified: So God's president and example points out unto Vs, what or which day in the weeke we must rest on, to sanctifie it. And this is not only the naturall equity (which the Adversary in generall confesseth) but the very naturall Law, and substance of the fourth Commandement, to prescribe a set solemne day in the weeke to be sanctified, and not to leave it in the power of Man, or of the Church, to appoint what time they please:

The Reasons are these: 1. because the Commandement expressely limiteth one set day in the weeke, being the Sabbath day of the Lord our God. Now the Commandement

ment, prescribing a set and fixed day in the weeke, what humane power shall dare to alter it into an indefinite time (call it what you will, convenient or sufficient) to be appointed at the pleasure of man? *This* is with the Papiſts to commit high sacrilege, in altering the property of God's Commandements. For upon this ground of generall equity, they have beene bold to suppress the second Commandement, saying it is comprised in the first. As they have robbed the people of the Cup in the Sacrament, saying the bloud is contained in the body under the formes of Bread. So our Adversary imagining a generall (I wot not what) equity in the fourth Commandement of some certaine uncertaine time, for God's publike worship, doth thereby destroy the very propertie of the Commandement, which expressly prescribeth the Sabbath Day in every weeke.

Ans. 1. This argument is downe right for Theophilus Brabourne's Tenet, concerning the Saturday Sabbath; For Saturday is the set, fixed and particular day in the weeke, concerning which God said, Remember the Sabbath day to keep it holy. *This speciall weekly day, which is called the Sabbath*

Sabbath of the Lord thy God: This only day, and no other, was it, in which the Lord God rested from the worke of prime Creation: and God's example expressed in the fourth Commandement, pointed out this particular day of the weeke, and not any other of the sixe dayes. The Law and substance of the fourth Commandement, was fulfilled in the religious observation of this very day: and during the time of the Old Law, it was not in the power of the Church, or of any humane creature to alter this day into any other.

Now from hence it is consequent, that if the Christian Church stands obliged to observe that weekly day, *which was filled the Sabbath of the Lord thy God*, and which is thus marked, and pointed out in the fourth Commandement; Then wee must observe the Legall Sabbath day according to *Th. Bab.* his Tenet.

It might bee admired (but that *the pride and stupid ignorance of this Goose-quill is notorious*) that he should not foresee the consequence so directly concluding for the observation of the Old Legall Sabbath.

Secondly, Whereas this *Babler* saith, that they which deny, that the fourth Commandement, in time of the Gospell, prescribeth a set and fixed weekly day for publike worship, comply with the *Papists*, who take away the second Commandement, and the Cup from the people, &c.

Our answer is. 1. Let him resolve us, whether *Calvin, Beza, Bullinger, P. Martir, Rivetus*, &c. who maintained the former position, complied with the *Papists*.

*River. in Exod. 20. pag. 184. Quæ-
Rio agitur, an sal-
tem unus è septem
diebus, etsi non à
creatione septimus,
sed in unaquaq; sep-
timana, in orbè re-
currentes septimus, ex
quarti præcepti vi,
ut quæ morale est,
sit necessario obser-
vandus in Ecclesia
Christiana. Resp.
pag. 186. Argumē-
ta pro negativa par-
te talia sunt, ut me-
moria ne discer-
dam ab ea quam
Calvinus probavit
Baptista.*

3 Hee should first have proved by firme arguments (*but his manner is to praise, and not to prove*) that Christians, under the Gospell, have received an expresse Commandement from God, for the Observation of a certaine particular day in every weeke; In such manner, as they have received the Commandements, touching the non-adoration of Images, and giving the Cup in the Eucharist. *But* untill hee performe this (which will be impossible) hee declareth himselfe a Rude Accuser: and withall a foolish, and babling disputer.

B. A second reason, why it is not left in the power of the Church to Prescribe what time men please, is : *Because it is God's prerogative as a Master, to appoint his owne worship, and service ; So the time wherein hee will bee served. This God Himselfe commandeth in the fourth Commandment. Now as the King will not take it well, that any meddle with his prerogative, and arrogate that to himselfe, which is the King's right : So God is justly offended, when men presume to assume to themselves that power, which is proper, and peculiar to God alone b.*

The time commanded in the fourth Commandment, is Saturday, the Old Legal Sabbath.

God is well pleased
when the Church
assumes such mini-
sterial power, as he
has granted.

If any will take upon him to coine money by counterfeiting the King's stamp and name, his act is Treason. Now then shall they escape, who presume to coine what time they please for God's solemn worship, though they set the counterfeit stamp of God upon it. Now the Sabbath Day is of the Lord's owne making and stamping, and therefore called the Lord's Day.

c The Sabbath day of the fourth Commandement was of God's owne immediate making: and if this day, is the Lord's day: Then Th. Brab. is in the right.

Ans. There is no colour of truth in this second reason.

1 The Author of it dealeth falsely: For the Bishop maintaineth not, that it is in the Churches power to appoint what time men please for Divine Worship: But hee saith the contrary, to wit, *The Church must appoint such a measure and proportion of time for God's worship, and for Religious Offices, as is convenient, competent, and every way sufficient: But hee that teacheth this, leaveth it not in the power and liberty of the Church to prescribe what time men please: Because such time as men please to appoint, may be inconvenient, incompetent, and insufficient, for so great and holy a worke.*

2 The argument it selfe is of no force: For although all power of constituting time, for his owne worship, be eminently and originally in God him selfe, as likewise is the teaching of all supernaturall truth, *Matth. 23. 8.* Yet there is given to the Pastors of the Church, *1 Cor. 12. 28.* *delegare,*

delegate, and ministeriall power, both to teach God's people, and likewise to appoint set, fixed, and convenient dayes, and times and places, for religious worship, pag. 187.

Where the great Lord and Master himselfe hath by his owne expresse, or immediate Law, ordained a particular day or time, for his owne worship, *it is not lawfull for man, to alter the same; and therefore the Jewes in the Old Law, might not change their Sabbath into another day: But the Church by ministeriall, and delegate power, may adde, and increase the number of Religious holy dayes, if it be necessary or expedient for the peoples edification.*

For in the very time of the Old Law, when many festivall dayes were ordained by God's speciall mandate, *the Iewish Church, notwithstanding, upon speciall occasions, appointed some new Holy Dayes, Hest. 9. 17. 1 Machab. 4. 56. and our blessed Saviour Himselfe honoured one of these feasts, with his owne presence, Ioh. 10. 22. But now in the time of the N. Test. the Church of Christ must of necessity have power, to ordain set times, and festivall dayes, for Divine worship, and the spirituall edification of People; because such dayes and times are necessary to the ends aforesaid: and the Lord Himselfe by no expresse particular mandate of Holy Scripture hath commanded them.*

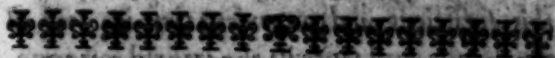
3. The Objector's similitudes borrowed from Royall Prerogative, and coining or stamping monies, are nothing worth: for although no Subject may lawfully usurpe the Kings's authority

or

ot prerogative : yet a Subject may receive power from the King's authority and Prerogative, to do many things, which otherwise were unlawfull for him to doe : *As appeareth in Iudges*, who from the King's prerogative in sundry cases have power of life and death : *In privy Counsellors, &c.* So likewise the Pastors of the Christian Church, by a *Ministeriall power*, given them by Christ, exercise authority many wayes in ordering times and places, and many other actions, and circumstances which concerne God's worship.

Also It is very lawfull for subjects to Coin and stampe monies, when the King being supreme Lord, granteth them licence and authority : *It is Treason* in such only, as presume to doe it without license : *and* because it is a thing prohibited by Lawes and Royall Authority. *And* so it fareth with the Governours, in the Christian Church : *If* they presume to appoint any thing, which God hath prohibited, they are Delinquents : *But* if in their Ecclesiasticall Precepts they exceed not the power given them by Christ, they doe well, and they ought to be obeyed.

4 This *Mangie Objection* (which the Dialogue-dropper hugs in his bosome, and when he blatters it out of his wooden deske, he is applauded with the loud Hem of his seduced Auditory) is borrowed from Old *Thomas Cartwright*, who, in his dayes, poysoned many credulous people with such *Scabby Similitudes*, and with some other such like popular insinuations, pag. 95.



B. A third Reason, why it is not left in Man's power to institute the solempne day of God's worship, his Sabbath Day, or to appoint him what proportion of time they please, is : *Because* an indefinite time must either binde to all moments of time, as a debt, when the day of payment is not expressly dated, is liable to payment every moment : *Or else* it bindes to no time at all^a.

For if the Law of God binde Vs not to an expresse, determinate time or day consecrate to his service : *Then* the not allowing of him a set time or day, is no sin at all. For what God's Law commands not, therein man is not bound : *And where* no set Law is of a set time or day, there is no transgression, if a set time or day be not observed. So as by this reason, If the Law of the 4th. Commandement prescribe no set sacred time or day for rest and sanctification, it is a meere Nullity. For to say there is a naturall equity in it for some sufficient and conve-

^a The natural equity of God's positive Law, requires convenient, and sufficient time. The precept of the Church determines the day or time in speciall : Nowe this being performed, the day and time for the solempne worship of God, is made distinct and certaine.

nient time, and yet no man can define, what this sufficient and convenient time is; nay all the heads and wits in the world put together, are not able to determine it, it is as to say, there is a world in the Moone, consisting of Land and Sea, and inhabitants, because there are some blacke spots in it: which is yet not a more Lunaticke opinion, than that is presumptuous and absurd.

Hath not the profane world found by woefull experience, and that of late dayes, within these two yeares last past, wherein men have taken a liberty to prophane and pollute but a part of the Lord's-Day, that this is a most horrible sin? And a sin it cannot be, but as a breach of one of God's Holy Commandements; for where there is no Law, there is no transgression. The profanation (I say) of the Lord's Day is clearly shewed to bee an horrible presumptuous sin, and in speciall a bold breach of the fourth Commandement, by those many remarkeable judgements of God, which have fearefully fallen upon fearelesse Sabbath breakers, and that (I say)

within

within these two yeares last past, the like whereof cannot be parallell'd in all the Histories of all the Centuries since the Apostles times.

Which alone (if men were not altogether possessed with the spirit of stupidity, and of a crooked conscience) were sufficient to teach their dull wits, that the fourth Commandement is still in force, commanding the Sabbath-day to be sanctified, the profanation whereof we see so terribly punished by divine revenge. A point also which our Homily hath noted: which were sufficient to admonish the Adversary of his presumptuous oppositions thereunto.

Ans. 1. Divine Lawes being generall, or indefinite, oblige to obedience in particulars, when the speciall Object commanded or prohibited by any other just Lawes, is reduced to the Divine generall Law by lawfull consequence. For example: *Thou shalt not Steale*, is generall: Therefore thou shalt not without license from the Owner, or without other lawfull authority, take away thy Neighbours Oxe or his Ass: and yet *Micum* and *Tuum*, thy Neighbours Oxe and his Ass, are made his owne by humane Law. So likewise in this present Question, the generall equity of the

Divine Law, is, *Christian* people must observe a convenient and sufficient time for Divine Worship, &c. And Christian Princes, and the Bishops and Pastors of the Church, having lawfull Authority to appoint such Observations as are subservient to true Religion, have ordained *Christmasse*, *Easter*, and the *Lord's day* of every Weeke for Divine Worship and Religious Duties: Ergo, Christians are obliged by the generall Equity of the Divine Law, to observe *Christmasse*, *Easter*, and the *Lord's day*, after that the Rulers and Pastors of the Church have appointed the same to be done to God's glory.

It is a *framick Paradox* to maintaine, That Christians are obliged to nothing, but such things only as are definitely and in particular commanded, by some expresse written Law of God in holy Scripture: For many things which are in Nature and kinde indifferent, when they are commanded by *Parents*, *Masters*, *Magistrates*, or any other lawfull authority, come within the compass of God's generall Law, and that generall Law obligeth people to performe them; *Mediunt Præcepta Parentis; Hæc, Magistratus, Ecclesiæ, &c.* by a mediate precept of Parent, Master, Magistrate, or Church, pag. 93.

To the Objector's Argument, the answer is, Where God's Law commandeth not, either in particular or in generall, there is no sin: but if God's Law command in generall, That we must obey every lawfull ordinance of the Church, being subservient to God's glory, and the edification of his people: and the Church commandeth us religiously

commanded, to bee observed in the Christian Church, by the particular Precept of the fourth Commandement. For wilfull transgression of the Precepts of the Church, commanding such actions and offices, as are religious, holy, and subservient to God's glory, brings God's hea-
vie judgements upon profane and disobedient people.

c Aug. c. Petilian.
li. 3. Idipsum vipe-
reum est, non ha-
bere in ore firma-
mentum veritatis,
sed venenum male-
dictionis.

5 In the close of the former Argument, Bro-
ther B. casts dirt in the Face of him whom he sti-
leth his Adversary; saying, *This were sufficient to
admonish the Adversary of his presumptuous oppositi-
ons thereunto.* But where, or when, hath his Ad-
versary delivered any Position in his late Treatise,
or elsewhere, in defence of *profanenesse* upon the
Lord's-day, or upon any other day? For honest
and sober recreation upon some part of the Holy-
day, is farre more remote from profanenesse, than
the *factious and viperous deportment* of this Roarer,
against such as comply not with him in his pre-
sumptuous Dictats.



B. Mr. Hooker, Eccles. Pol. lib. 5. Sect. 70.
hath these words: If it be demanded
whether we observe these times (to wit,
Holy dayes) as being thereunto bound by
force of Divine Law, or else by the only
positive Ordinances of the Church: I an-
swer to this, That the very Law of Nature

it selfe, which all Men confesse to be God's Law, requireth *in generall*, no lesse the sanctification of times, than of places, persons, and things unto God's honour. For which cause it hath pleased him heretofore, as of the rest, so of time likewise to exact some parts by way of perpetuall homage, never to be dispensed withall, nor remitted: againe, to require some other parts of time with as strict exaction, but for lesse continuance; and of the rest which were lesse arbitrary, to accept what the Church shall in due consideration consecrate voluntarily unto like religious uses.

Of the first kind, among the *Jewes*, was the Sabbath-day: Of the second, those Feasts which are appointed in the Law of *Moses*. The Feast of Dedication, invented by the Church, standeth in the number of the last kind. The Morall Law requiring therefore a seventh part throughout the age of the whole world to be that way imployed, although with Vs the day be changed, in regard of a new revolution begun by our Saviour *Christ*: yet the same proportion of time continueth which was before;

commanded, to bee observed in the Christian Church, by the particular Precept of the fourth Commandement. For wilfull transgression of the Precepts of the Church, commanding such actions and offices, as are religious, holy, and subservient to God's glory, brings God's hea-
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fore; because in reference to the benefit of Creation, and now much more of Renovation thereunto added by Him, which was Prince of the World to come; we are bound to account the sanctification of one day in seven, a duty which God's immutable Law doth exact for ever.

You see that in termes he agreeth, and jumpeth with the expresse Doctrine of our Church, in the Homily touching the perpetuall morality of the fourth Commandement: *We* are bound (saith he) to account the sanctification of one day in seven, (which before he saith is now our Lord's-day) a duty which God's immutable Law doth exact for ever.

Ans. Mr. H. in the passage aforesaid, delivereth nothing in substance differing from the Bishop.

1 He saith, that God's naturall Law requireth the sanctification of times in generall: and he affirmeth the same concerning *places, persons, &c.* But the sanctification of *particular places*, is required by no expresse speciall Law in the new Testament, but onely by the equity or generall Law of Nature, and the practise and example of holy people in ancient times.

2 He affirmeth not, that the observation of the

^a Melanch. *loc. com. in 3. Precept. & Steckel. Annot. ib.* Sicut nullum certum locum, ita neque tempus certum, nominavit Deus in novo Testamento, sed hæc reliquit Ecclesie statucnda. pag. 53.

the Lord's-day is commanded by speciall and expresse words of the fourth Commandement, for he acknowledgeth a *general Law only*, which can be no other but *the naturall Equity and Analogie* of the fourth Commandement.

B. Bishop Andrewes saith, &c. It hath ever beene the Churches Doctrine, that Christ made an end of all Sabbaths by his Sabbath in the Grave: That Sabbath was the last of them. And that the Lord's-day presently came in place of it.

The Lord's-day was by the Resurrection of Christ declared to be the Christians day : and from that very time (of Christ's Resurrection) it began to be celebrated as the Christian Man's Festivall. For the Sabbath had reference to the old Creation, but in Christ we are a new Creature, a new Creation by him, and to have a new Sabbath, &c.

Answer. If *Christ* (according to Bishop *Andrews*) made an end of all *Sabbaths*, then he made an end of the Sabbath of the fourth Commandment. And from hence it is consequent, that the Sabbath of the fourth Commandment was

not simply moral, or of the Law of Nature; for that which is such, is unchangeable and perpetual: and besides, the observation of the Lord's day, cannot be enjoined by a Law or Commandment which is ceased.

2 Bp. Andrewes saying, *The Lord's-day was declared to be the Christians festival by the Resurrection of Christ*, and was celebrated rather than any other Day, proverb, that the celebration thereof, was not grounded upon the speciall Law of the fourth Commandement (as this Dialogist hath formerly said) but upon our Saviour's Resurrection. *Neither doth the learned Bishop teach, that it was grounded upon Christ's Resurrection as upon a Law: but according to the common vote of all Antiquity, his meaning must be, that our Saviour's Resurrection was a motive perswading and inducing the Christian Church to observe that day rather than any other.*

Lastly, by new Sabbath, the Bishop understandeth the *Christian Sabbath*, which is, ceasing and resting from the deeds of sin, especially upon the *Lord's day*, and upon other Festivall dayes which are devoted to godliness, and to Religious Offices.



B. Be. *Andrewes* in a Catechetical Treatise delivereth these following: That the old Sabbath was no Ceremony. The day is changed, but no Ceremony proved.

It were not wise to set a Ceremony in the midd'lt of morall Precepts. The Law of Nature is the Image of G o d: Now in G o d there can be no Ceremony, &c. The Law of the Decalogue is totall of the Law of Nature.

Now from the Premises we observe, what was the judgement of that learned Prelate, &c. He sheweth plainly, that the Lord's-day comming in place of the old Sabbath-day, and so becomming our Sabbath-day, is by necessary consequence grounded upon the fourth Commandement, the Law whereof is perpetuall, be- cause naturally morall. So as hence I might frame this Argument: That day which comes in place of the old Sabbath, is commanded in the fourth Commandement: But the Lord's-day is come in place of the old Sabbath: There- fore it is commanded in the fourth Com- mandement.

Ans. 1. It is not certaine to Vs, that Bishop Audreus was the Author of the Pastime of Ca- techeticall Disputes, cited by the Objector: for if in his younger daies, before hee had thoroughly examined the Question of the Sabbath, he deli- vered the passage here mentioned, yet as yet his riper

yeares, and when hee was come to maturity of judgement, he hath not in any Tractate, published by himselfe, while he was living, or by *some Reverend Bishops*, after his decease, maintained the former Doctrine.

And in very deed, hee could not, in his riper yeares (being a man of great learning, and judgement, and thoroughly versed in Antiquity) maintaine the same.

For 1. It is apparently false, and repugnant to Scripture, and all Antiquitie, that the fourth Commandement was intirely morall, and had no Ceremony in it. This is effectually proved by the Bishop, page 161. 163. &c. and all exceptions and objections to the contrary, are solved and cleared.

2 It is an infallible Verity, that the Law of the fourth Commandement, in respect of one determinate weekly day, was temporary, and legally positive. Read the Bishop's Treatise, pag. 28. 29. 30. &c.

3 Bishop Andrews having said, The Lord's Day presently came in place of the Old Sab. The rude Dialogist frameth this Argument following:

"That which comes in place of the Old Sab-

"bath, is commanded in the fourth Com-

"mandement.

"But the Lord's Day is come in place of the

"Old Sabbath.

"Therefore the Lord's Day is commanded in

"the fourth Commandement.

When the Bishop read this Argument, propounded with no little pride and ostentation by the Dialogue bracher, he admired the ignorance and stupidity

a Tertul. adv. jud. ca. 4. Manifestum itaq; est non æternum, nec spiritale (Evangelicum) sed temporale fuisse præceptum, quod quandoq; cessaret.

pidity of the Man. For the major Proposition is so notoriously false and absurd, and refuted by so many instances, that he is *blind as a Calves Kell*, who cannot discern the rudity and falsity of it. *As for example:* The Sacrament of Baptisme succeeded, and came in place of Circumcision: *The Holy Eucharist* in place of the Legall Passeover: *Evangelicall Sacrifices* in place of Legall and Leviticall: *The Evangelicall Law*, in place of *Moses Law*.

If now one shall argue, *Ergo*, the Sacrament of Baptisme, is commanded by the Old Law of Circumcision: and the Sacrament of the Lord's Supper, by the Old Law of the Legall Passeover, &c. shall he not declare himselfe to be voyde of common understanding?

Although therefore the Lord's Day came in place of the Old Sabbath day of the fourth Commandement; yet it was not commanded or observed in the Christian Church, by authority of that Law: any more than Baptisme is commanded by the Law of Circumcision.

But now the contrary to that, which the Objector imagined, may be concluded by this argument, namely:

That day, which comes in place of the Old Sabbath Day, is not commanded by the Old Law, but by some other new Law: *and these new dayes, differ in kind, the one being Legall, and the other Evangelicall;* now even as that which is merely Legall, is not commanded by the Law of the Gospell, but by the Old Law: even so that which is merely Evangelicall, is not commanded

ded by a precept of the Old Law
 But the observation of the Lord's Day, con-
 sidered as a particular Holy day, grounded upon
 our Saviour's Resurrection, is merely Evangelical,
 and according to Brother A. himselfe

Therefore the Observation of the Lord's Day,
 is not commanded by the Old Law of the fourth
 Commandment.

 A. I remember the Preacher confesseth,
 that the Apostles themselves at sometimes
 observed this Day as *1 Cor. 16.2*
pag. 21.

B. At sometimes only? What? no oft-
 ner than he findes expressly mentioned?
 This is like him in Oxford, who in his Ser-
 mon sayd that the Jewes kept the Sabbath,
 but once in 40. yeares, during their abode
 in the wilderness. This he gathered, be-
 cause he found it but once mentioned: but
 he might have found it twise, if hee had
 looked well. So as this is a most beggerly
 kind of reasoning.

How injurious an imputation is it
 to the Apostles, to say that they kept the
 Lord's Day sometimes, when as they taught
 and commanded others to observe it weekly,

*b Thb bold compa-
 mion powveth out
 bu owne fancies, &
 takes that as gran-
 ted, which is impos-
 sible to bee proved.
 Zanch. de oper. Red
 pag. 610. Nullibi
 legimus Apostolos
 hoc cuiquam man-
 dasse; tantum legi-
 mus quid soliti fue-
 rint facere Apосто-
 li & fideles eo die:
 Liberum igitur re-
 liquerunt.*

as hath been noted; Did Christian People immediately after Christs Ascension observe this weekly day, and did not the Apostles themselves? This is too grossly repugnant to good reason, to our Homily, and to the witnesses produced.

Ans. 1. The Bishop's words page 218. are, *The Apostles themselves as sometimes observed this day, &c.*

Now the ingenious Reader must consider the reason, why the Bishop spake thus reservedly, which was: That Drab had objected against the Lord's Day, that it could not be proved by Holy Scripture, that the Holy Apostles constantly observed the Lord's Day, on that they commanded the observance thereof, two weeks for one month together in all Christian Churches.

In answer to this Objection, the Bishop held it not sufficient to cry out, this is too grossly repugnant to good reason, and to the Homily, and to Doctor *Calderwood*, and it is impudent: But if hee would speak to purpose, hee must confirme himself by testimonies of Scripture.

Now when he had searched with much diligence, hee could find none such: Therefore hee carried himselfe like himselfe, in affirming no more than hee was, without quibbles and cavills, well able to prove. It is a strange matter, that a Person, to blurt out paper short, but if one have to deal with an intelligent adversary, he shall be sure

sure to come off with disgrace, if he make a noye only, and prove nothing.

1 The Objector saith: that it is an injurious imputation to the Apostles, to say, that they kept the Lord's Day sometimes, when as they had taught Christian people immediately after Christ's Ascension to observe it generally in all Churches.

Now in this assertion, there is:

1 *Patheis principii*: for this Dictator, neither already hath, nor at any time hereafter will be able to demonstrate out of Holy Scripture, *That the Apostles presently, and immediately after Christ's Ascension, commanded all Christian Churches to observe the Lord's Day.* For the Apostles themselves, and namely Saint Peter were not resolved of the cessation of all *Legall Ceremonies* presently after Christ's Ascension, *Act. 10. 14.*

2 *Utill the Conversion of the Gentiles, the Christian converts among the Jewes observed the Old Sabbath Day,* and the Apostles joyned with them in their Synagogues, preaching the Gospell to them upon that day, *Acts 13. 14. They came to Antioch, and went into the Synagogue on the Sabbath Day, and after the reading of the Law and the Prophets, the Rulers of the Synagogue said unto them, Tee men and brethren, if ye have any word of Exhortation for the People, say on.* Chap. 16. 13. and Chap. 17. 2. And Paul, at his manner was, went in unto them, and three Sabbath Dayes reasoned with them out of the Scriptures.

3 Saint Paul was not called to be an Apostle of the Gentiles, at the very instant of time of Christ's

Christ's Ascension, and yet he was the first of all the Apostles, who in holy Scripture (above twenty yeares after Christ's Ascension) is reported to have preached the Gospell, and broken bread upon the Lord's Day, *Acts* 20. 7. &c.

A. These two witnesses (*Bishop Andrews*, and *M^r. Hooker*) and these instances, I perceive, come full home to the Homily, and *D^r. Andrewes* calls the Lord's Day our New Sabbath.

Ans^r. I doe earnestly intreate the impartial Reader to consider, *what* this Dialogue-former hath not one sound, or probable argument, in his whole Treatise, either to prove his owne *Tenn*, or to confute his Adversary; His only colour is (and this may mis-leade a weak and improvident Reader) to wit, certaine passages in the Homily, and in some moderne Authors of our Nation, which according to our ward sound of words may seeme to favour him:

Therefore it must be observed:

1. The greatest Doctors at sometimes, and before Errors and Heresies are openly defended, are not neither can they be so circumspect in their writing, as to avoyd all formes and expressions, all sentences and propositions, all and every *Tenn*, which in after-times may yeeld advantage to the Adversaries of truth, *but in Homilies, and Ser-*

a Aug. de pred. sanct. c. 14. Quid opus est, ut eorum scriuemur opuscula, qui priusquam ista haereticis orirentur, non habuerant quod sustinerent in haereticis, cill ad solvendum quæstione versant, quod procul dubio facerent, si respondere talibus cogitarent.

mens especially, Divines use to speake more freely, and not to handle Questions Scholastically, or in a precise Doctrinall way.

Before the Pelagian Heresi did arise, not only many Greeke and Latine Fathers, but even great *S. Augustine* himselfe maintained some passages which favoured of Pelagianisme: *S. Chrysostome* in some of his Homilies is very broad, in advancing the naturall power of Free will to performe good workes. But after that hereticall spirits had vented their heterodoxall opinions: Then Divines became more circumspect, and wary; and they punctually, distinctly, and exactly propounded their Doctrine.

B. August. d. Pred. Sani. cap. 3. Neque enim fidem putavi Dei gratia præveniri, ut per illam nobis daretur quod posceremus inutiliter: nisi quia credere non possemus, si non præcederet præconium veritatis: ut autem prædicato nobis Evangelio consentiremus nostrum esse proprium, & nobis ex nobis inesse arbitrabar: quæ meum errorem, nonnulla opuscula mea satis indicant. *c. Chryl. in Job. Hom. 17.* Hinc admoneri possumus, Deum sibi in nos beneficiis, nostris non prævenire voluntatem, sed à nobis incipiendum esse. Sed cum nos prompto, paratissimo animo, ad suscipiendam gratiam exhibemus, tunc multas nobis offert salutis occasiones. *Sic. Senen. Bibl. lib. 1. Annot. 101.* Dicendum cum *Aniano*, Chrysostomum introduci naturam nostram vites plus æquo extulisse, ex contentione disparantem *Maricetis* & *Grimalibus*, qui hominem affebant, vel natura malum, vel sui violentia ad peccatum compelli. *Hieron. 1. Rufin. 2.* Certe antequam in Alexandria, quasi demonum meridianum Arius nasceretur, innocentius quædam, & minus caute loquuti sunt (*Chrysostomus, Theodoretus & alii*).

I shall now crave leave to apply the former passage to the present occasion.

Before there arose Controversie in our Church concerning the Sabbath, or at least while before the Controversie grew to an height, Divines spake and writ more freely: and they were not always so cautelous and circumspect, as to foresee the evil construction which Adversaries of truth might make of their writing and speaking. But now when the Sabbatarian Heresi for the necessary

cessary

cessary observation of *the old Sabbath*, and a fanaticall opinion of some others for the observation of the Lord's-day in a more precise forme than the very Iudaicall Law it selfe obliged the *Jewes* to keepe the old Sabbath: *when*, I say, these errorrs sprang up, and were defended with an high hand, and obtruded upon the Church, *A necessity* was cast upon us to examine all such Positions as were the grounds of such errorrs; and to examine all termes and formes of speaking, which were incident to the Question in hand.

Now if upon evidence of truth we shall in some passages dissent from some men of note, living in this Church before us, or use other termes in our writing or disputing: *Nay, if we shall in some things have altered our owne former opinion and formes of speaking*; we trust that godly Christians will not impute this unto us as an offence, but in their charity will judge us (as the ancient Church did *Saint Augustine*, to wit) that what we doe in this kinde, proceeded from the care we have, in faire and perspicuous manner to maintaine and defend Truth.

Non enim vincimur quando offeruntur nobis meliora. Aug. 2. Crescon. l. 3 c. 3. Sic laudabile est, & vera sententia non amoveri, ita culpabile est in falsa persistere, quam nunquam sententia prima fuit est, secundo mutare: ut aut ex initio vera permaneat, aut mutata falsa, vera succedat. Aug. 4. his. presb. cap. 22. Proposui tunc facio libros, in quibus opuscula mea retractanda luceant, ut nec meipsum in omnibus me scriptum esse idcirco timeam.

In the last place our Reader must observe, *That* the Objecter himselfe regardeth not the expresse or literall sense of the Book of Homilies; neither receiveth the same as the Doctrine of the Church of England, but only according to his owne private

vate interpretation; for in his *Flea to an Appeal*, traversed Dialogue-wise, betwixt *Ajotus*, *Babylanius*, and *Orthodoxus*, pag. 14. he declareth himselfe in manner following:

The Appaler had affirmed, *That* if a person justified, and consequently in the state of Grace, should commit any foule and malicious crime, *as* *Adultery*, &c. *and* should continue in that sin a Moneth, a Yeare, or for a longer time, acting the same againe and againe, or as often as opportunity served: *That* then such a person ceased to be justified, and in the state of Grace, untill he had forsaken his sin; for no person can be justified and consequently be in the state of grace, unlesse he have remission of his sin from God, *Rom.* 4. 7. But there can be no remission of sin from God, unlesse a sinner repent him of his sin, *Acts* 3. 19. *Luc.* 13. 5. & 24. 47. and in offences of such quality as adultery is, there can be no sufficient repentance, unlesse the offender forsake his sin, *Pro.* 28. 13. *Esay* 1. 16, 17. & 55. 7. An Adulterer therefore continuing in his sin, & committing the same as oft as opportunity serveth, is not justified before God: For God who calleth it an abomination in us Men to justifie the wicked, *Prov.* 17. 15. cannot himselfe justifie any sinner continuing in his wickednes, and therefore every such sinner ceaseth to be justified,

a Aug. in Job. 17.
41. Crimen est peccatū grave, accusatione & damnatione dignū. Cyprian. d. pudicit. Adulterium, fraus, homicidiū, mortale crimen est. Bernard. d. Præcepti & Disp. c. 12. Adulterium quocunque modo, quocunque perpetres animo, turpe flagitium est, ac criminale peccatum.
b Chrys. 4. Pænitentia. Remissio peccatorum fons salutis & poenitentia munus. Poenitentia medicamentum est peccatorum extinguens.
c Amb. Ep. 7. 6. Debet poenitentia prius damnare peccatū, ut gratia possit haberi. Tertul. d.

Bapt. c. 10. Poenitentia antecedit, Remissio sequitur. d Aug. lib. 50. hom. 2. Si etiam totum dares, & peccatum non deseres, te ipsum deseres. Id. d. Eccles. Dogm. c. 54. Poenitentia vera est poenitenda non admittere. Idem d. Temp. Ser. 7. Ista est vera poenitentia, quando sic convertitur quis, ut non revertatur; quando sic poenitet, ut non repetat. Idem. de Civ. Dei. lib. 22. cap. 25. Non sunt membra Christi, qui se faciunt membra meretricis, nisi malum illud poenitendo esse desierint, & ad hoc bonum reconciliatione redierint. Hier. Ep. ad Sabitan. Si peccata mortuifixerint, tunc eis remittetur peccata. Quod quamdū in peccato vixerint, non dimittitur.

untill hee have repented and forsaken his sinne.

The Author of the *Appeale* (at this present a *Learned and Reverend Bishop*) maintained the former Doctrine by the words of the Homily, affirming that the Doctrine delivered in the Homily was the Doctrine of the Church of England, pag. 11. 32.

In answer to the former, *Brother B.* sets his glosse upon the Homily, saying, that we are so measure the Doctrines of the Church of England by the line and rule of holy Scripture, and that we must not take the words of the Homily at the first rebound according to our owne fancy, but so far as the same is consonant to the word of God, pag. 14.

But if this Rule which the Dialogue Dauber hath approved is authentickall; then we can see no reason; wherefore it may not be lawfull for us, as well as for him, to expound the words of the Homily in point of the Sabbath, according to the sense of holy Scriptures; and if we may do this, then it is undoubtedly true, that it was not the intent of the Homily to make the 4th Commandment a Precept of the Law of Nature; or a morall Precept purely, intirely, and properly such.

Our request likewise is, that *B. B.* would make a review of a confident Argument propounded by him against the *Appealer* in his Plea, pag. 17. the scope whereof is, That a Person once justified, and in the state of Grace, if afterwards he become an Adulterer; or wilfully commit any other the like crime or sin, and continueth therein, yet he still remaineth in the state of Grace, without any diminution of his faith, no nor in the degrees thereof. His Argument is as followeth; A morall Fa-

so farre as they imitate and obey him *, *Matth. 5. 45.* doe partake the essentiall, and naturall proprieties and Attributes of God himselfe their heavenly Father. For *Adam* was the Ioune of God by Creation, *Luk. 3. 38.* And *Infants baptizd* are regenerate with the Holy Spirit, and made the Children of God by Adoption: and yet notwithstanding *Adam* by disobedience fell from grace, and became mortall: and all *Infants regenerate in Baptisme* are mortall, and many of these coming to yeares of discretion, by sinne and Incontinency fall away from the state of Grace, and Adoption *, received in their Baptisme.

Prosper Aquirantius *, *S. Augustine* * Disciple and interpreter, saith as followeth: *Ex regeneratis in Christo Infans, quidam relicto fide in peccatis apostatare, a Deo, & patriam suam in suam uersionem finire, multis (quod dolendum est) probantur exemplis.* Among those which are regenerate in Christ, some fall away from God, and their wicked life in Apostasie, is proved, (the more is the pity) by many examples.

A. Sir you have abundantly satisfied me in this point, and I suppose, every Rationall man, and true brail Ioune of the Church of England: and surely I wonder so learned a man should commit so foule

* *Id. Serm. Dom. in Mont. c. 46.* Vnus naturaliter filius est qui nascitur omnino peccare. Nos autem, peccata accepta, efficiuntur filii, in quantum ea quæ ab illo præcipiuntur implemus. *Id. in Psal. 44.* Ille creando pater: sed nos illum imitando filii.

2 August. Ep. 59. Quid dicitur de Infantulis parvulis, qui plerique accepto in illa ætate gratiæ Sacramento, qui sine dubio pertinerent ad vitam æternam, regnumque calorû, continuo ex hac vita emigrarent, sinuntur crescere, & nonnulli etiam Apostatare sunt. *b. Prosp. ad arte. fals. impos. ep. 7.* *Gyprian. Ep. 76.* Nonnulli de illis, qui sancti baptizantur, si postmodum peccare ceperint, Spiritu immundo redeunte quæritur: ut manifestum sit diabolus Baptismo fide credenti excludi, si fides postmodum defecerit, regredi.

an error, as not to search better into the Doctrine of our Church, so clearly expressed in the Homily.

Ans. In the Bishop's Epistle prefixed to this Treatise, and in the precedent examination of the Objections out of the booke of *Homilies*, the judicious Reader will observe this former babble of *Br. Asmus*, fully confuted, both by the expresse words of our Statute Law, and also by many other weighty arguments and authorities.

B. You need not wonder at it, wee have all known him to do as great a matter as that: for was not his hand to the approbation of a Booke in printe, (though afterwards called in by Sovereigne authority) which containes, and maintaines many, sundry Tenets both *Pelagian* and *Poish*, flat against the cleare Doctrines of our Church: and whereby he hath as yet made no publike recantation, to remove the scandall from the Church of England, and to satisfie so high an offence given.

Ans. One *H. B.* Some few yeares past, vented an envious and illiterate Pamphlet, against the

Author

Author of the Appeals and against his Approver, accusing them, that they were, opposers, and bitterly maintaine grosse and grievous heresies, devised by the Devil.

The principal and most notorious of all the rest, he makes the Appaler's Tenet concerning the loss of faith and justification: which one Image (saith he) overthroweth the whole summe & truth of the Gospel: it turneth upside down the very foundation of our Salvation, it revolveth directly in part, & by consequence altogether, that wicked Heresie of the Pelagians.

The Appaler in the Treatise, (which. H. B. entertaineth with such foule language) affirmeth, that it seemed to him; *A justified person, by committing foule and wilfull sinne, might really fall away from grace, and cease to be justified.*

The 16. Article of our Churches Doctrine, and the words of our Homilies seemed to him, to maintaine this position: and Saint Augustine, and his followers were of this judgement.

H. B. after much prating and ignorant dissuading, comming at length to Saint Augustine, saith as followeth: Saint Augustine is so copious in his point of perseverance (to wit, that justified persons cannot fall away from grace, either totally or finally) that I marvell that any man, who hath read St. Aug. of this point, would ever meddle with him in this matter, to wrest one mangled testimony, against so many pregnant proofes of truth.

Now Br. B. was forced to this desperate assertion, because otherwise he must have beene proclaimed a malicious Calumniator, in accusing the Appaler of Pelagianisme, and devilish Heresie.

H. B. thus to an
appeale. *Arise to the Reader.*

The fall and second part of the
Sermon of falling
from God, pag. 16
and pag. 17.

Aug. de Corr. de
grat. ca. 9. In illa
prædestinatione
sunt filii ejus, non-
dum nati sunt filii
ejus.

b lb. c. 8. Mirandū
est quidē, & c. quod
filiis suis Deus qui-
busdam, quos rege-
neravit in Christo,
quibus fidem, spem
dilectionem dedit,
non dat perseveran-
tiam.

lb. ca. 9. Filiis suis
non prædestinatis,
Deus perseveranti-
am non dedit.

c Aug. lb. Non il-
los dicit filios præ-
scientia Dei. Prosp.
ad ar. fals. impo-
s. art. 7.

d Aug. de Bon. per-
sever. ca. 8. Virgines
etiam fuerunt, & vo-
cantem sequuntur, u-
trique ex impiis ju-
stificati, & per la-
vachrum regenera-
tionis utrique reno-
vati. Id. de Cor. &
grat. ca. 6. Si autē
jam regeneratus &
justificatus in malā
vitā suā volūtate
relabitur, certe ille
non potest dicere,
non accepi, quia ac-
ceptā gratiā Dei,
suo in malum li-
bero amisit arbi-
trio Prosp. ad ar-
tis. fals. impo. ca. 7.

For Saint Augustine was a professed Adversary
to the *Pelagian*, and to all their devilish Here-
sies, and therefore if this most learned, and godly
Father in his disputations against *Pelagians*, and
their Adherers, expressly and constantly main-
tained that some Regenerate and justified Persons
might *run away* from saving and justifying
grace: then it is certaine that the said Text is not
Pelagian.

Saint Augustine's Positions concerning the former question.

First, this Holy Father distinguished justified
Persons, into two kinds or sorts, to wit:

- 1 Some of them are God's Children accord-
ing to his secret and eternall *Prædestination*.
- 2 Some justified persons are his Children,
*propter susceptam temporaliſſer gratiam, because for
a time only*, (namely during their perseverance,) *they* are partakers of divine grace.

The first of these are God's sons, because ac-
cording to his eternall purpose they are *prædesti-
nate* to the finally receiving the inheritance prepa-
red for his Children.

The *Temporary* are not his Children according
to his eternall *præscience*; and because hee fore-
seeth they shall not finally persevere, and obtaine
the Crowne of everlasting glory.

Secondly, St. Aug. affirmeth of both these sons,
the *Temporary*, as well as the *Perseverant*,
that

that they were called of *Grace*, and they felt
 loved or they felt his calling; *Trigdecim pinguiss-*
catib; both of them being naturally impious, were
 justified, and regenerate or renewed by the *Love*
 of *Regeneration*.

How livam. linq. zib. m. zayab
om. d. m. h. m. d. o. b. n. s. m. d. m. h. o. m.

Thirdly, he teacheth, that the temporary, during
 the time of their perseverance, were *endued with*
faith working by Charity.

Acceperunt fidem qua
per dilectionem operantur. They had received faith
 working by Charity.

They lived justly, and pious-
fully for a time. They lived piously with hope of
 immortality, not failing their Conscience with foule
 crimes.

They heard the voice of Christ, and obey-
ed it. Lastly, during the time of their perseve-

rance, Non simulaverunt iustitiam. They play-

ed not the Hypocrites, neither was their righte-

ousness fained.

Fourthly, St. *Augustine* his Tenor was, that ju-

stified and regenerate persons of both kindes *have*
fallen away, and possibly they may fall away from ju-

stificant grace. The *Predestinate* may fall away
 for a time; but so, as they shall undoubtedly

by Repentance, and forsaking their sin, recover.

The *non predestinate* do fall away in such man-

ner, as that they either perish in the day of their
 sin, or if they live, they fall into a hardness of heart,
 and are never renewed by repentance.

Fifthly his Doctrine is, that if the temporary
 and non perseverant had been taken out of this

a Aug. de car. &
 gra. ca. 6. fide qua
 per dilectionem ope-
 rantur. Ib. c. 8. cam
 qua Christiane vi-
 ventur dilectionem
 dedidit. Ib. c. 11. An h.
 de qua per dilecti-
 onem operantur in-
 cipere vivere.

b Ca. 8. cu fideliter
 & pie viverent cum
 coluerit bona fide.
 c. 14. de Civ. Dei. li.
 11. c. 12. Quos vi-
 demus iuste & pie
 vivere ca spe futu-
 re immortalitatis,
 hinc crimine vana-
 te conscientiam
 d. 14. in 10. ff. 45.
 quando recte capi-
 unt, audiat vocem
 Christi.

c. 14. de car. & gra.
 c. 8. Deum colen-
 tibus bona fide. c. 7.
 Aug. de car. Dei.
 li. 17. c. 12. Paul.
 Manich. 2. a. 1. c. 13
 & 88. d. Doctr.
 Christi. li. 3. ca. 21.
 In Ps. a. 126. In lo-
 ban. tr. 66. & tr.
 103. d. Bapt. c. De.
 li. 1. c. 11. d. cor. &
 gra. c. 6. & 7. & 8.
 & 13. Ad ant. fals.
 impos. art. 13. Hy-
 pognost. li. 6. ca. 7.
 Novimus aliquos
 etiam perfectos ex
 labore multorum
 annorum prolapsos
 in ultimo vite lux
 & perisse.

life by temporall death, before their *Apostasie*, they must undoubtedly have bene saved.

But God Almighty, foreseeing their voluntary *Apostasie*, permitted them to prolong their dayes in this present evill world, untill they fell into damnable crimes, and continued in the same without returning into the state of justifying grace.

a Aug. d. corrupt.

g gra. cap. 8. Re-

spondeant si pos-

sunt, cur illos De-

us, cum fideliter &

pie viverent, non

tum de hujus vice

periculis rapuit, ne malitia mutaret intellectum eorum.

Idem d. Bas. p. 10. cap. 9.

10. & 13. d. Pec. mer. & remiss. lib. 1. cap. 17. 18. ad Paul. Epist. 207.

Cur quidam

non permansuri in fide & sanctitate Christiani, tamen accipiunt ad remissam hanc gratiam,

& dimittantur hic vivere donec cadant, cum possint rapi de hac vita, ne malitia mu-

ter intellectum eorum, quod de sancto immutata etate decepto scriptum est in libro

Sapientie, quærat quilibet ut poterit. Idem d. pred. f. 10. cap. 10. Quid autem ne-

gare Christianum justum, si morte præcipit fieri, in refrigerio futurum? Item si

dixerit justum, si a filiis justis recedat in qua deo vitæ, & deus implere facit deus

etiam, in qua non dico animam animam, sed animam deum ducens, in peris inquis debitas

hinc iturum, hinc peripatet veritas quæ fidelium contrahit. Item si queratur a no-

bis, utrum si tunc esset mortuus quando vitæ justum, potius in eternum esset an requiem,

minquid requiem respondere debemus? Hæc est res causa quæ dicitur esse, respon-

est ne malitia mutaret intellectum ejus. Idem. Quare alii concedatur ut ex hujus vi-

te periculis dum justus fuit auferatur, alii vero justus donec a justis cadant, in eisdem

periculis vita productione remanent, quis cognovit sensum Domini? 18. Cur autem

hic tenetur calicem justum, quem primum caderet postea auferre, justissima omnino,

sed inscrutabilia sunt judicialia ejus. Idem ad Paul. Ep. 10. ubi sunt in ista recitatione,

qui in fide quæ per dilectionem operatur, etiam si aliquotulum ambulat, non perire-

rant usque in finem: & neque poterunt rapi, ne malitia mutaret intellectum eorum.

Sixthly, this *Orthodoxall Father* (according to the Tenure of holy Scripture) constantly taught, that *Light and Darknesse, Christ and Belial, Righte-ousnesse and Unrighteousnesse, cannot inhabit at one time in one and the same subject*: and consequent-ly, that foule and wilfull sins are not compatible with saving and justifying grace.

If any Christian (saith he) shall love an Harlot, and

and adhere unto her, and be made one flesh with her, jam in fundamento non habet Christum, He retaineth not Christ in the foundation^a.

They are not lively members of Christ, who make themselves members of an Harlot, until by repentance they forsake that sinne, and by returning unto God, reconcile themselves unto God.

He who lives in hatred or malice only with one Man, loseth God, and the benefit of his former good.

Convulsionesse is the root of all evil, and Charity is the root of all good, and these twaine cannot esse non possunt, cannot be together.

Lastly, upon the former ground, hee deterreth faithfull Christians from denying the Faith in time of persecution, and from killing themselves in any case whatsoever, affirming that the same is *Scelus inexcusabile, an unpardonable crime in all persons whatsoever*: & *auterendo sub presentem vitam, abeogant & futuram*, by destroying their present life, they deprive themselves of the future blessed life.

But now quite contrary to this Doctrine of S. Augustine (according to H. B.) a person once justified, and in the state of grace, although he converse with an Harlot, or live in envie or malice with his Neighbour, or be a Schismaticke in the Church, and a Rebel in the Common wealth, or if he deny the Faith in time of Persecution; or to prevent worldly misery he shall murder himselfe: he neither falleth totally nor finally from grace; he sinneth not unto death^b; his faith remains intire without diminution: It faileth not, no nor is he degreess: and if any places of Scripture

^a Aug. d. Civ. Dei. lib. 21. cap. 25. & cap. 26.

^b Id. d. Spir. & Anima. c. 58.

^c Id. lib. Quinquag. Hom. Hom. 8.

^d Id. d. Civ. Dei. lib. 21. cap. 25. & cap. 26. Enchirid. ad Laurent. ca. 79. & d. patient. c. 12. ad Gaudent. c. 12. & c. 19. 29. 32. & 33. & 61.

^e H. B. Pto 10 in Appale. pag. 16. & 17. & 23. & 33.

seeme to be opposite, they are so onely in sound,
and not in sense.

Seventhly, *S. Augustine* & *Tener* was: That be-
cause of the frailty and mutability of man's will,
and by reason of perill of man's falling into sinne,
(he being overcome by temptation;) no person
ordinarily, or without special revelation, during his
mortal life, which is a warfare on earth, can be
infallibly certaine of his owne finall perseverance:
and God Almighty, to humble Man, and to move
him to watch and pray, lest he fall into tempta-
tion; and to stir him up to worke out his salvation
with feare and trembling, hath reserved the know-
ledge hereof in his owne secret Counsell.

a Aug. d. c. Dei.

li. 11, ca. 12. Qui

licet de suæ perse-

verantiæ præmio

certi sunt, de ipsa

tamen perseveran-

tia reperiantur incerti.

Quis enim se in actione profectus, iustitiam perseverantem usque

in finem sciat, nisi aliqua revelatione sit certus.

Id. d. B. per. cap. 1. Ascensionis

donum Dei esse perseverantiam, quæ usque in finem perseveratur in Christo. Finem autem

dico in qua vita ista finitur, in qua tantummodo periculum est de salutem.

cap. 22. De vita æterna quam filius promissionis promissus non mendax Deus ante tem-

pora æterna, nemo potest esse securus, nisi cum consummata fuerit hæc vita, quæ tenta-

tio est super terram.

Id. d. B. per. cap. 1. Quis est intelligendus fidelium, quomodo

in hac mortalitate vivunt, in numero prædestinatum se esse præsumat, quia id occul-

tari opus est in hoc loco, ubi cavenda est elatio, ut etiam per Sathanz angelum, in ex-

colletores animæ collapsum dicitur apostolus.

cap. 12. De nullo, aut ipsius homi-

frontrari potest, quod in electorum gloria securus, ut perseverantem humilitatem

utilis metus servet, & qui se, videat ne cadat.

Church.

Conclusion. It is evident by the former Posi-

tions of *S. Augustine*, that his constant and expresse

Tener in his Confutation of the *Perseverans* was:

That some persons really justified, might af-

terwards bee overcome by temptations, and

fall away from saving and justifying grace.

And therefore H. B. is mendacious in accusing the *Appealer of Popery*, and *Pelagian Heresie*: for we trust, he will not honour the *Papals* so much, as to make S. *Augustine* one of theirs. And that cannot in any charitable construction be a *Pelagian Heresie*, which S. *Augustine*, the grand Adversary of those *Heresicks*, in his Answers and Confutations constantly maintained against them.

B. Yea, instead of recantation, I my self have heard him in open Court speake against both justification; that a Man might be justified to day, and damned to morrow; and against election of some to eternall life, and against the sanctification of the Sabbath; saying, I say there is no sanctification of the Sabbath, but Rest, Rest only. And therefore cease to wonder that this man should be so fearelesse, either privily to undermine, or openly to oppugne the expresse Doctrines of our Church.

1. It was the Tenet of S. Augustine, and of the faithfull in his dayes, that if a just person forsake his righteousness, in *qua diu uiuit, ueretur* hee hath liued long, and shall depart this life in wickednesse, in *qua non unum annum, sed unum diem*

duxerit,

duxerit, wherein hee continued not one year, but one day, *in penam iniquis debitas hinc iturum*, hee shall passe from hence into eternall punishment due to the wicked. *Hanc perspicua veritas* (saith Saint *Augustine*) *quæ fideliū contradicit*? what faithfull Christian contradicts this evident or perspicuous venty?

b D. Overall, Confer. Hampt. Court.

P 41. *Who/over*

(though before justified) did commit

any grievous sinne,

as Adultery, Murder,

Treason, and

the like, did become

ipso facto, subject

to God's wrath, &

guilty of damna-

tion or were in state

of damnation quo

ad præsentem ju-

sticiam, untill they

did repent. Against

which doctrine (he

said) some had op-

posed, teaching:

That all such per-

sons as were once

truly justified, al-

though after, they

fell into never so

grievous sinnes, yet

remained still just,

or in the state of ju-

stification, before

they actually repen-

ted of these sinnes:

Yea, and although

they never repented

of them, through

forgetfulnessse, or

sudden death, yet

th y should be saved

without Repentance.

Now if the former doctrine was maintained for Catholike and Orthodoxall, in Saint *Augustine's* daies, then he, who saith, a man may be justified to day, and be in perill of damnation the next day^b, hath delivered nothing favoring of Pelagianisme, or repugnant to sound Doctrine, in the Article of Justification.

2 *Dr. B.* is false in saying, he hath heard his Adversary in open Court speake against God's Election; for the Bishop firmly believeth; That God hath freely (without any merit of their owne) in his mere bounty and love, for the merit of Christ, elected all those to eternall life, which shall be glorified in the world to come.

3 The Bishop truly affirmed, pag. 143. That the fourth Commandment of the Decalogue, according to the literall sence thereof; enjoyned not such spirituall, and Evangelicall duties, as *Theop. Br.* mentioned in his Objection; to wit, preaching of Christ crucified, and rayled from the dead: Prayer to God the Father in the name of Christ: receiving Baptisme, and the Holy Eucharist: But he maintaineth that the equity of the fourth Commandment, together with the Evangelicall Law, requireth not only rest from secular labour and negotiation, but also the performance of spirituall

spirituall and euangelicall duties, upon the Lord's Day, and upon other Holy dayes and times, deuoted by the Church to the service of Christ, pag. 143.

A. The Adversary in his Booke doth much except against, and cannot endure, that the Lord's Day should be called the Sabbath Day. And I remember one passage in it, wherein he bequarrelleth *H. B.* for saying, that the ancient Fathers did *ever* and *usually* call it the Sabbath Day.

B. Concerning that I have spoken with *H. B.* and hee saith he will answer and make good, what he hath said against his Adversary. And howsoever those words indeed, *ever* and *usually*, might give Advantage to the Adversary to carpe, yet being rightly understood, they may passe current enough; for by *ever*, *usually*, hee meant that all the ancient Fathers, although they distinguish betweene the Lord's Day, and the Jewes Sabbath Day, yet they ever took and observed the Lord's Day instead of the Old Sabbath, and ever uled it for the Rest day or Sabbath of Christians.

a Igna, ad Magnes.
 post Sabbatū, om-
 nis Christi ama-
 tor. dominicam ce-
 lebre diem, &c.
 Orig. in Exod. hom.
 7. In nostra domi-
 nica, semper plu-
 it Minna, in Sab-
 bato nō pluit. Cle-
 mens Apost. Con-
 stit. li. 7. ca. 24.
 Sabbatū & Domi-
 nicum, festos dies
 agere : quod ille
 quidem dies recor-
 datio sit fabricatio-
 nis mundi : hic ve-
 ro Resurrectionis.
 Athanas. Epist. ad
 Marcel. Si psallere
 vis in Sabbato, ha-
 bes psalm. 91. Vis
 gratias agere in do-
 minico, habes psal.
 23. Ambros. d. sa-
 cram. lib. 4. cap. 6.
 Greg. Nyssen. orat.
 d. castigar. August.
 Epist. 86. Hilar.
 Prolog. in Psalm.
 Soerat. bist. Eccl.
 lib. 6. cap. 8. Tri-
 pertit. bist. lib. 1.
 cap. 9.

Asus. 1. The Bishop's words, pag. 201. are : I have diligently searched into Antiquity, and observed in the Fathers, their formes of speech, when they treat of the Lord's Day : and I finde it farre differing from the usuall language of the Fathers, to stile the Lord's Day the Sabbath Day. And they by the name Sabbath either understand the Old Legall Sabbath taken away by Christ, Or the mysticall and spirituall Sabbath, which was typed and represented by the Sabbath of the fourth Commandment.

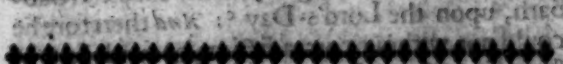
2 In the former passage the Bishop speaketh not of moderne writers, neither hath he denied, that any of these, (especially here in England,) have stiled the Lord's Day, by the name of Sabbath, or Christian Sabbath : for his assertion, was onely concerning the Ancient Fathers : And therefore Dr. B. fighteth with his owne shadow, when he produceth moderne authorities, to confirme that, which concerneth not the point in question.

3 The Bishop, pag. 205. makes cleare ostension, that H. B. had falsified three places of Saint Augustine : And (to prove himselfe an impudent Prevaricator) he had foisted in these words, Hoc est Dominicum, into Saint Augustine's very text. Contra Adimant. Mantich, Cap. 15.

4 This Dr. B. for his last refuge, propoundeth a miserable and ridiculous argument : To wit, The Fathers observed the Lord's Day in stead of the Old Sabbath : Ergo, they ever, and usually, called the same, the Sabbath Day.

This argument may be paralleld with one like unto it : The ancient Fathers observed the Sacra-
 ment

ment of Baptisme instead of Circumcision: *Ex*
ge, the Ancient Fathers did ever usually stile this
 Sacrament of Baptisme, by the name of Circum-
 cision.



B. Saint Augustine d. temp. Ser. 251.
 affirmeth: That the Holy Doctors of the
 Church have decreed to transference all the
 glory of the Iudaicall Sabbath, or Sabbat-
 isme unto the Lord's-Day, &c. We must
 observe the same from evening to evening,
 &c. that being sequestred from Rurall
 workes, and from all businesse, we may be
 vacant only for the worship of God: Thus
 we duly sanctifie the Sabbath of the Lord,
 &c. You see hee speaketh this not as his
 owne particular opinion, but as it was the
 Tenet of the whole Catholike Church, so
 as the whole ancient Catholike Church
 did not only observe, but call the Lord's-
 Day the Sabbath, &c.

Ans. 1 This Sermon seemeth to be none of
 Saint *Augustine's*, as appeareth by the stile: *Ne-
 lite in Ecclesia verbosari, In Ecclesia garrunt & ver-
 bosantur. Cogunt Presbyterum ut abbreviat Missam.*

2 The Author of this Sermon, requireth the

same Vacancie and sanctity, upon the Birth dayes of Saints as he doth upon the Lord's Day.

b Idcirco, fratres mei, non sit vobis molestum, in Dominicis diebus, & in natalitiis Sacerdotum, divino studere cultui.

c Ideo Sancti Doctores Ecclesie, decreverunt omnem gloriam Iudaici Sabbati in illam transferre, &c.

13 He affirmeth that the Holy Doctors of the Church translated the glory of the Iudaicall Sabbath, upon the Lord's Day: And therefore he could not without contradiction, ground the Observation of the Lord's Day, upon the letter or expresse words of the fourth Commandement.

4 He makes the Sabbath of the fourth Commandement and the Lord's Day, two distinct, and diverse dayes of the week; and when he saith, *sequitur, rite sanctificamus Sabbatum Domini, &c.* He useth the word Sabbath in a mysticall and analogicall sence, and not in a Legall, or literall signification.

d Aug. ad Asclit. Epist. 100. Cum quisq; isto modo fuerit verus germanusq; Christianus, utrum etiam Iudeus aut Israelita dicendus sit merito quaeritur? Quod quidem si non in carne, sed spiritu hoc esse intelligitur, non debet ipsum nomen sibi imponere, sed spiritali intelligentia retinere, ne propter ambiguitatem vocabuli, quam non discernit quotidiana locutio, illud profiteri videatur, quod est inimicum nomini Christiano. Non debemus consuetudinem sermonis humani inepta loquacitate contingere, &c. inepta insolentia, & si dici potest, imperita scientia.

5 It is an untruth, that Saint Augustine makes it the common stile of the Catholike Church, to call the Lord's Day the Sabbath: for he was so far, either himselfe from stiling the Lord's Day the Sabbath, in a proper or ordinary course of speaking, or from approving this forme of speech in others, that hee holdeth it inept and insolent to give Iudaicall names and Appellations, to Persons or things, which are Christian or Evangelicall: and hee gives a reason hereof, because by such ambiguous formes of speaking, a Christian might seeme to professe that which is repugnant to true Christianity.

6 The Author of this Treatise, in the last Chapter, hath shewed, that the Sabbath is a shadow, and the Lord's Day is the substance. And hee saith, that the Sabbath is a shadow, because it is a figure of the Lord's Day, and the Lord's Day is the substance, because it is the reality of the Sabbath.

B. Hilary. Prolog. in Psal. Though in the seventh day of the week both the name and observance of the Sabbath be established: yet we on the eighth day, which also is the first, doe enjoy the festivitie of the perfect Sabbath.

Ans. The Question is not, Whether the Ancient Fathers have at any time stiled the Lord's day, a Sabbath, in a mysticall and spirituall sense, that is, a day wherein Christian people ought to abstaine from sin. For in this sense they have stiled every day of the Week, wherein Christians rest from sin, a Sabbath, pag. 203, 204.

But whether the Fathers did ever and usually name the Lord's-day *the Sabbath of the fourth Commandement* in a proper and literall sense; The Bishop hath proved the Negative, with so many pregnant testimonies of the Fathers, pag. 202, that no reasonable person can take any just exception.

A. Dr. Wh. denies that Christ upon the day of his Resurrection rested from the work of Redemption.

Clem. Alex. Strom. 2. c. 8. Qui perfectus est ratione, opibus hominum non habet verbum Deo, naturaliter nostro Dominio semper agit dies Domini, & nunquam non habet Dominici. Tert. c. iud. c. 4. Unde intelligimus magis Sabbatizare nos ab omni opere servili semper debere, & non tantum septimo quoque die, sed per omne tempus.

Chrys. in Mat. ho. 40. Quid Sabbato opus est illi, qui per totam vitam agit solennitatem? qui peccatorum immunitas, virtutes observat, & colit?

B. I conferred with *H. B.* about this, because it much concernes him to quit this Question, seeing on Christ's resting on that day, he grounds the Sabbatisme of it, as agreeable to the fourth Commandement: And in my judgement, if he can evince and cleare it, it will prove unanswerable.

a Maintaining your
own principles, that
the fourth Coman-
dement is purely &
simply morall, and
of the Law of Na-
ture, it will be im-
possible for you, ei-
ther in English or
in Latine, to solve
Theoph. Brab. his
Objections.

And he tels me, that he hath in two se-
verall Treatises in Latine ^a against *Theophi-
lus Brab.* fully cleared it, and removed all
Objections and Cavillations, that either
Theophilus Brabourne, or *Francis White*, have
or can bring to the contrary, and he purpo-
seth to do the like to *D. Wh.*

And he made it very cleare to me, that
Christ's rest from the worke of Redemp-
tion from sinne on the Crosse, and from
death in the Grave (which was a branch
of that worke) began not till his Resurre-
ction; as for his Ascension, that was into
the place of rest, but his Resurrection was
into the state of rest.

As for *D. Wh.* his Objection with *The-
ophilus Brabourne*, That Christ laboured on
that day, *H. B.* shewes it to be absurd and
ridiculous, seeing Christ arose with a body
glorified,

glorified, and impassible: So *as* his actions that day could not bee called a labour, that thereby the new Sabbath should bee broken.

Ans. 1. Our Saviour began his Rest from those workes of Redemption, by which he made payment of a price by his blood for our sins; upon the latter part of *Goodfriday*, immediately upon his saying *Consummatum est*, and giving up the ghost, *Iohn 19.30. Heb. 10.14.* Then he continued in his Grave and Bed of rest the Sabbath-day following: upon the Sunday he began his operations of Application of the fruit and benefit of his Passion: and he did no more rest or cease from those actions upon Sunday, than he did forty dayes after.

2. Christ rested as fully upon the Munday, Tuesday, and upon every day following the day of his Resurrection, from all his afflictive and satisfactory Passions, as he did upon the Sunday. If therefore it were granted that Christ began his Rest upon Sunday, it must be confessed, that he continued his Rest and Cessation from Redemptive actions every day after: and so the Sunday was not the only day or time of his Rest.

And if it shall be further objected, that even as notwithstanding the Lord God ceased, and rested from the workes of prime Creation, on every day of the weeke following, as much as he did on the first Sabbath; yet the seventh day was made the Sabbath, because the Lord on that day began his Rest: There-

fore

a *Walens d. Sab.*
 c. 7. Deus in crea-
 tione rerum quievit
 die septimo : sed
 nisi Deus hanc su-
 am quietem in ex-
 emplum adduxisset
 et precepto confir-
 masset, nunquam
 ecclesia Vet. Testa-
 menti ad e jus heb-
 domadalem obser-
 vationem, nulla
 divinitus obliga-
 ta. Quomodo eti-
 am de die Pascha-
 tis & Pentecostes,
 qui Dei singu-
 laribus beneficiis
 sunt consecrati, ju-
 dicandum est eos
 non nisi propter Dei
 accedens manda-
 tum, in veteri Te-
 stamento necessa-
 rio fuisse observan-
 dos.

b *Aquin. 1. 2. q.*
 90. ar. 4. Lex ni-
 hil aliud est quam
 quædam rationis or-
 dinatio ad bonum
 commune, ab eo
 qui curam commu-
 nitatis habet, ordi-
 nata. *Salas d. leg.*
 Lex est quod Rex
 vel Respublica ju-
 bet, verbo, vel scrip-
 to, ab eo qui cu-
 ram communitatis
 habet promulgata.

fore because Christ began his rest upon Sunday, the same must be the Christian Sabbath of the fourth Commandement.

Our answer is, that God's resting or ceasing from the worke of Creation, did not ordaine the *Seventh day* of the Week to be the *Sabbath day* : for it was God's expresse Commandement and Law which did this, and his Rest was onely a *Motive* (and that meere in his owne good pleasure) for sanctifying that particular Day.

But now concerning the Lord's-day, we finde no such expresse and particular divine Law or Commandement in *holy Scripture*; and therefore Christ's resting from all his Penall sufferings, upon the day of his Resurrection, cannot make that day of the weeke a particular *Sabbath-day* of divine institution, unlesse some such expresse divine Law as the *Jewes* received for their *Sabbath*, can be produced.

But if the Objector will obstinately contend, that the *Resurrection of Christ* in it selfe containeth a *Mandatory Law* to observe the *Lord's-day*, let him first deliver a true definition of a Law, and then prove that the said definition belongs to the *Resurrection of Christ*.

A Law (say the Iurists) is a Precept of a Superior being in authority, containing a Rule or Measure of things to be done, or not to be done.

But neither this, nor any other true definition of a Law, or of a Commandement, agrees to the *Resurrection of Christ*.

Therefore the *Resurrection of Christ* may be a motive or cause impulsive, inducing the Church

to make a Law, but it is not of it selfe any formall Law.

And if our Saviour's Resurrection hath the force of a Law to ordaine the day on which hee rose, to be the Sabbath of the fourth Commandement. We can observe no reason, *why the day of his Ascension*^b on which he entred into his eternall Rest, should not likewise have the force of a Law, to ordaine Thursday to be a Christian Sabbath: because if our Saviour's beginning to rest shall make a Sabbath: certainly the perfecting of his Rest should much more do the like.

^b Walrus d. Sabb. ps. 118. Quod affertur Christum eo die resurrexisse, ac proinde eundem ad cultum suum, Resurrectione sua consecrasse; necessarium argumentum non habet. Quia Christus diem Iovis suo in celos ascensu

consecravit, nec propterea tamen sequitur, eum singulis septimanis, in memoriam ascensus ejus esse observandum: Nam licet haec Christi resurrectio argumentum praebuerit Ecclesiae Apostolicae, ut hunc diem ceteris ad habendos conventus preferret: Non tamen sequitur Christum hoc suo facto eundem diem in eum finem instituisse.

3 This Objector falsifieth the Bishop's words *fasting in the word Labour*, instead of the word *Action*, and then he brayes in his rude tone, *absurd and ridiculous*.

But every reasonable Creature knowes there may be *action without labour*, as appeareth in the actions of God Almighty^c; and in the actions of the blessed Angels, and of the glorified Saints in Heaven. And therefore bold B. is a false brother, in corrupting and perverting the Bishop's forme of words; and the Bishop's assertion is most true, That our Saviour having finished all sorrow and labour upon his *Passion-day*: He was in action upon his *Resurrection-day*: and he was in *Action* likewise forty dayes after.

^c Aug. d. Civ. D. lib. 11. cap. 17. Nō itaq; in ejus vocatione copietur ignavia, desidia, inertia: sicut nec in ejus opere, labor, contus, industria. Novit quiescens agere, & agens quiescere.

Q B. Left

B. Left neither the Church of England in her publike Doctrine, nor the pious workes of her grave and learned Sons may perhaps satisfie the Adversarie's importunity; yet I hope the writings of his more pious, and no lesse learned Brother, *D. Iohn White* (and those also both republished and vindicated by *Fran. White* from the Iesuites Calumnies, *White dyed black, &c.*) will a little qualifie him.

How *D. Iohn White* doth not only call the Lord's-day the Sabbath-day, as once, *Sect. 38. 1.* and twice, *Sect. 43. digress. 46. 6.* But he also condemnes all profane sports and recreations on that day, and among the rest Dancing for one. And for this he alleageth the example of the Papiſts, as the most notorious Sabbath-breakers in this kinde.

A. Doth he so Sir? This seemes strange to me, that so great a Clerk as *Fran. White* should so far forget himselfe, as not to remember what his Brother hath writ. Surely if it be so, it will be a cooling Gard, and

no small disgrace to his *Lp.* when so worthy and reverend a Brother shall be brought as a witness against him. But I pray you, for my better satisfaction, relate to me the very passages and words of *D. John White.*

B. I will, in *digness*, 46. the Title whereof is, Naming certaine points of the Popish religion, which directly tend to the maintenance of open sinne, and liberty of life: now among many foule and profane practises (as he calls them) this he notes for one, namely, the profanation of the Sabbath, in these words: *That they hold it lawfull on the Sabbath-day to follow Suits, Travell, Hunt, Dance, keep Faires, and suchlike.* This is that hath made Papists the most notorious Sabbath-breakers that live.

And *Se&.* 28. n. 1. He saith: Let it be observed if all disorders bee not most in those parts among *Vs.* where the people is most Pope-holy, &c. And for mine own part, having spent much of my time among them, this I have found; that in all excessse of sinne, Papists have beene the Ring-leaders in riotous Companies, in drunken meetings,

meetings, in seditious assemblies and practices, in prophaning the Sabbath, in quarrels and brawles, in Stage-Playes, Greenes Ales, and al Heathenish customes, &c. Thus this reverend Divine *Candore notabilis ipso*, whom all the Iesuiticall smoak out of the bottomlesse pit cannot besmeare or besmudge, or dye blacke with all their black mouth'd obloquies.

A. Surely these are very pregnant passages. *And it makes me tremble to thinke, and amazeth me, How one White is so contrary to another: As also how the Libertinisme dispensed with now a dayes on the Sabbath, tendeth to bring Vs Protestants to be like to the Papists, in their prophane times, in taking up their Heathenish, savage, and barbarous manners and customes.*

Ans. This rude Dialogist hath a Palsey in his braine, which causeth him to tremble: For the matter is selfe affoording no occasion of any such passion.

For there is not any contradiction between the two brethren in their Doctrine: For the one brother called the Lord's Day, the Sabbath in a mysticall sence: And the other brother saith, it is not the Sabbath of the fourth Commandement, in a littall and proper sence. One brother condemneih

Papists.

Papists for using prophane, ungodly, savage, and heathenish pastimes, upon the Lord's Day: *The other Brother* maintaineth that some kinde of pastime and recreation, namely such as is not Pricious, either in forme, or quality, or in Circumstances, may be lawfully used, upon the Lords Day.

But the Objector (as his manner is) wasteth many words, but avoydeth, and declineth the true state of the question.

B. Me thinks the very reading of the fourth Commandment every Lords-Day might stop his mouth: *ſaying* that he hath found out many inventions to elude the nature and property of this Commandment, as pag. 158. 159. &c. which I hope F. B. will meet withall.

Answer. It was one of *Theoph. Brabewyn's* arguments *ad hominem*, to prove, that we are to observe the literall Sabbath of the fourth Commandement, because this Commandement is read in the Church every holy day, and after the reading thereof, we beseech God to incline our hearts to keep the same. For that Commandement enjoyned the observation, of the seventh day Sabbath, to wit the same Sabbath, which the Old Testament established, and the Jewes observed.

Now this argument being popular, and plausible. *The Bishop* is persuaded, he did good service,

vice, in solving the same upon true grounds. And because this *Objector* is not able (holding his own Principles) to give any solution, or satisfactory answer to it: He should not like the *Dogge in the manger*, have barked against others, and done nothing himselfe.



B. The twentieth Injunction of *Queene Elizabeth*, He also perverteth, while he confoundeth the Lord's Day with other Holy dayes, which the Injunction doth clearly distinguish: for that liberty, which it dispenseth with, touching worke in Harvest time, is not spoken of the Lord's Day, or Holy day, as is there called and set alone by it selfe: but of Holy and festivall dayes only of humane institution.

A. I thanke you for this observation:

Ans. In which words doth the Injunction clearly distinguish the Sunday from the other Holy dayes, in respect of labour in Harvest? bold **Br. B.** cease to prate and out-face, and prove what you say: otherwise none will credit you, but *Gooslings* of your owne brooding.

1 The *Queenes Injunction* speaketh in generall, of all holy dayes in the yeare, and it setteth down no difference betweene Sunday, and the other Holy dayes, concerning working in Harvest.

Queen Elizabeth's Injunction, was taken Verbatim out of an *Injunction* of the same quality of *King Edward the sixth*, which was grounded upon the Statute, *Quinto & Sexto*, of *Edward the sixth*.

Now in this Statute,

1 The Sunday is made one of the ordinary Holy dayes of the year. All the dayes hereafter mentioned, shall bee kept, and commanded to bee kept Holy dayes, and none other: that is to say, all Sundayes in the year, the dayes of the feast of Circumcision, Epiphany, &c.

2 In this Statute, no special priviledge (for abstinence from necessary labour) is given it more than the rest. Statute *Edward sixth* provided alwayes, and it is enacted by the authority aforesaid, it shall be lawful to every husbandman, labourer, fisherman, &c. upon the Holy dayes aforesaid in harvest, or at any other time of the year, when necessity shall require, to labour, ride, fish, or worke any kinde of worke, at their free wills and pleasure, any thing in this act to the contrary in any wise notwithstanding.

3 In our present Liturgie, the Sunday is ranked among the other Holy dayes, in these words: These to bee observed for Holy dayes, and none other: That is to say all Sundayes in the year: the dayes of the feast of the Circumcision of our Lord Iesus Christ, of the Epiphany: of the Purification of the blessed Virgin, &c.

4 The Homily formerly cited by the Objector, granteth liberty to people to exercise some labour on the Sunday in time of great necessity: and *Queen Elizabeth's Injunction* (agreeing with ancient

Ans. Whosoever shall read the Treatise with impartial judgement, will perceiue that the *Bishop* in his Doctrine concerning Recreations, hath proceeded plainly, distinctly, and without equivocations or contradictions.

For. 1. He delivereth a definition of *Recreation* in generall, out of approved Authors, pag. 229.

2 He divideth *Recreations* into two kindes, to wit, into honest, and lawfull, and into such as are vicious, and unlawfull.

3 He defines these two species of *Recreations*, approving the first kind, if they be used in due time, and with due circumstances: and condemning the latter upon all dayes and seasons.

But it seemes this *source of confusion* is offended, because the *Bishop's* Treatise concerning *Recreations* is so cleare, and exact, that he can finde no defective passage in it, on which he might fasten his *envious* jammes.



B. If I might bee bold, I would aske him what he thinkes of promiscuous meetings of wanton youth in their May-games, setting up of May-poles, dancing about them, dancing the Morice, and leading the Ring-dance, and the like, unto which *Dr. Wb.* in the former passage, pag. 266. doth not obscurely point as it were with

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the

the finger: Are not these obscene or lascivious and voluptuous Pastimes?

Ans. 1. This Momus deales like one *Verbi*cus in Saint Augustine: Who wanting Arguments to prove, That Christians were obliged to make the Sabbath of every weeke a fasting day, fell into a bitter invective against Luxurious feasting, drunken banquetting, and lewde drinkings.

Brother B. is destitute of firme Arguments, to prove that all bodily exercise, and civill recreation is simply unlawfull, upon any part of the Sunday: and therefore he imitates that *Sectarian*, and declaimeth against lascivious and prophane sports and pastimes.

Now his Adversary maintaineth no Recreation, which is prophane and lascivious, or which is vicious in quality or circumstances, either upon Sunday^b, or upon any day of the Weeke, Page 229, &c.

2 Whereas the envious man demandeth, *what* wee thinke of promiscuous meetings of wanton youth, sitting upon *Alas Poles*, &c.

Our answer is, that when hee hath proved by found arguments, such meetings and pastimes as the lawes of our kingdom, and the Canons of our Church, have permitted (after that the Religious offices of the day are performed) to be in quality or circumstance, dishonest or vicious, we must proclaime them to be unlawfull at all times, but especially upon the holy day.

a Aug. Ep. 86.

Cum cum argumenta deficient, quibus probet Sabbato jejunandum, in luxurias convivarum, & temulenta convivio, & nequissimas ebrietates invenitur, quasi non jejunare, hoc sit inebriari.

b Clem. Apost.

Const. li. 5. ca. 9. Nequin Dominicis diebus qui sunt dies latitiarum, permitimus, vobis, quicquam inhonestum loqui, aut agere.

c B. Ely. Trear. p.

230. If they be

worshippers the Lord's

Day, or on other

hallow dayes, they

are sacrilegious, be-

cause they rob God

of his honour, so

whose worship and

service the Holy day

is devoted. & they

defile the soules of

men, for the clea-

sing and edifying

whereof, the Holy

Day is depated.

B. I note how poorly he plays the Divine or Doctor, by giving indulgence or more liberty to such as have queefie stomachs, and cannot digest those wholesome meats, which God's word, and all sound Divines and Doctors doe prescribe ^a, &c.

a This Goose-quill antiquum obtinet: for he gaggles only, but produceth no sustenance of Gods word truly applyed: nor one sound Divine or Doctor, who is adverse to the Bishop's Tenet.

Give Man a power thus to dispense with part of the Lord's-day, which is an inroachment upon the fourth Commandement, according to the Doctrine of our Church; and why may not Man assume unto himselfe a power (as the Pope doth) to dispense with Servants and Children, by allowing them some time, wherein they shall bee free from the Controule of their Masters and their Parents.

Ans^r. If there be no Divine Law prohibiting people to use honest and sober recreation upon some part of the Holy-day, then he is no *poore Divine or Doctor*, which yeeldeth such liberty to people, as God hath not denyed them.

But there is no Divine Law written or unwritten, prohibiting people to use honest and sober recreation upon some part of the Holy-day.

Therefore hee that yeeldeth such liberty to

people is no poore Divine or Doctor: But hee which upon false grounds denieth it them, is a *proud Pharisee*.

2 They which grant liberty to Children and Servants to disobey their Parents and Masters, take upon them power to dispense with a Divine Law, which is properly morall, and of the Law of Nature.

But they that grant license to Christian people, to use sober and honest recreation upon some part of the Holy-day, dispense with no Divine Law, either Morall, Naturall, or Positive.

Therefore the Objector's comparison is betwene things which are altogether unlike.



(B. Our Treatiser doth miserably abuse the Scripture, and so turne the grace of God into wantonnesse: for he saith p. 257. The Law of Christ is sweet and easie, *Mat.* 11. 30. And his Commandements are not grievous, *1 Iohn* 5. 3.

Ans. He abuseth not the Scripture, who expoundeth and applyeth the same rightly.

But the Bishop hath expounded and applyed the two Texts of Scripture, *Matth.* 11. 30. and *1 Iohn* 5. 3. truly and rightly:

Therefore the Objector is a false accuser, in saying the Treatiser hath abused the Scripture.

The

The Assumption is proved in manner follow-
 ing: *1. of Illapsus, 2. of Collection on the same.*

The Bishop delivered this Proposition: *All Divine Evangelicall Ordinances necessary to the sal-
 vation of every Christian, are possible with ordinary
 diligence, and likewise with comfort to be observed.*
 for the Law of Christ is sweet and easie, *Mat. 23.
 30.* and his Commandements are not grievous,
1. John 5. 3.

Now the foresaid Texts are truly expound-
 ed, and they do fully confirme the Bishop's Pro-
 position.

Therefore the Dialogue dauber is a *rude Blar-
 terant*: in saying, the Treatise hath miserably
 abused the Scripture.

a Hieron. *ad Ri-
 par.* Quicquid a-
 mens loquitur, vo-
 ciferatio & clamor
 est appellandus.

B. And wharthen is Christ's Law so
 sweet and easie, as that it gives indulgence
 to profane libertinisme? *This is to make
 the Gospell a sweet Fable, as that Atheisti-
 call Pontificians said.*

Ans. 1. Christ's Law is so sweet and easie,
 as that it commandeth no externall service, or du-
 ty necessary, *Necessitate medi* to be performed
 by all Christians, which they may not by the as-
 sistance of Divine Grace be able to performe with
 ordinary diligence and comfort *b.* *This Position*
is confirmed by the Bishop, pag. 257. both by
 sentences of holy Scripture, and by testimonies
 of ancient Fathers.

b Arausic. *Council.
 ca. 25.* Hoc etiam
 secundū fidem ca-
 tholicā credimus,
 quod accepta gra-
 tia per baptismum
 omnes baptizati
 Christo auxiliante
 & cooperante qua
 ad salutem perti-
 nent, possint ac de-
 beant (si fideles)
 laborare voluerint
 adimplere.

R. 3. And

And from hence it is consequent, that it is no sin, much lesse no mortall crime, equall to Murder, Adultery, and Theft (as the Novell Sabbathizers preach, pag. 235.) for Christian people to use some intermission from religious and spirituall actions, and likewise some recreation upon some part of the Lord's-day: and they are not obliged during the whole day (which according to the *Sabbatarian Tenet* containeth 24. houres) to forbear to speake any words, or think any thoughts, or to performe any workes or actions, which concerne either pleasure or profit, (read pag. 249.) because it is mortally impossible for them with comfort and ordinary diligence to continue 24. houres together, in spirituall and religious exercises and meditations.

2 The Law of Christ condemneeth all *profane Libertinisme*: but why doth *Br. Aspin* stile such recreation as neither is vicious in forme, quality or circumstance, by the name of *profane liberty*? And other recreation than this the Bishop maintaineth not, either upon Sunday, or upon any other day, pag. 259.

3 The Bishop intreateth *Br. B.* to resolve him, whether it is not a Doctrine of *Libertinisme* to animate Christian people in disobedience of *lawfull Authority*; to teach them it is a branch of their Christian liberty, to be their owne guides in point of Religion; to deprave, or to neglect the Common Service, and other Duties, enjoyed by the precepts of the true Church, whereof they are members, to maligne *Ecclesiasticall Governours*, and to proclaime them *Peines of the Pope*

Pope : and to be of a *Papall Spirit*, if they presume to instruct the inferior Clergie in point of Religion. To be quarrell godly and learned persons, who comply not with the new Sect, in their fanaticall asseverations : and to censure, and controule all things, which are not surable to their owne groundlesse and senselesse traditions.

Now in good earnest you *B. B.* many judicious men are of minde, that the fomenting of these humours in Christian people by Doctrine or example, is a more proper act of profane libertinisme, than such bodily exercise and recreation, as the Lawes of our Kingdome and State have permitted.



B. I observe a very improper, and so an untrue speech, where hee saith : if they should (upon Puritan Principles) restraine them wholly from all repast. Who (I pray you) doth restraine the people from all repast on the Lord's Day? Or is prophane sport a repast, to feede the rude Vulgar? it seemeth so : and liberty to youth is as their meate and drinke.

Ans. It appeareth by the Law of the Sabbath, *Exod. 23. 12.* That one end and use thereof was, the refreshing of the people upon the seventh day, after six dayes toile and labour. And

the

the old Sabbath, and other Festivals, were *Divi Latitia*, dayes of mirth and rejoycing: and tober and honest recreation, upon some part of the old Sabbath, was prohibited by no Divine Law, pag. 237.

Now if in the time of the Gospell, Christian people upon Principles borrowed out of the *Talmud*, and the Rule of *Pharisaical Tradition*, should be surcharged with such rigid Ordinances, as are imposed by *Novell Sabbatarisms*, pag. 235, 236, 249, 250. and be wholly restrained from all recreation, upon any part of the Holy-day, *One end of the Holy-day, should be destroyed*: and Christian people must be deprived of that liberty which God and nature have granted: and from hence it will be consequent, that the Holy-day, instead of a day of *Refreshing*, shall become a day of *Oppressing* people with an heavier burden, than in right ought to be laid upon them: and this would make the Holy-day more unwelcome than the plough-day: and besides, it might engender in peoples mindes, a distast of their present Religion, and manner of serving of God, pag. 266.

This passage highly displeaseth the *Dialogue-broacher*; but instead of solid answer and confutation: First, he carpeth at the forme of speech, affirming that it is *improper*; but wherein he declarerh not; then he saith it is *untrue*; this likewise is easily said, but impossible to be proved. After this he equivocates, saying; *Who (I pray you) do restrain the people from all repast on the Lord's-day*, that is, who restraineth people from eating and drinking on the Lord's-day: And lastly, he declineth

clineth the true state of the Question; for whereas his owne Tenet is *Univerſall*, to wit, that all civill recreation is unlawfull upon the Sunday in his diſputation hee oppoſeth ſome kindes of bodily exerciſes and recreations, which ſeeme to him to be laſcivious, profane, and really vicious in their proper forme and quality.



B. Pag. 266. He ſaith, ſome Recreations (not prohibited by our Lawes) our religious Governours allow upon Holy dayes. And **Pag. 232.** Civill recreation not prohibited in termes, neither yet by any neceſſary conſequence from the Law, cannot bee ſimply unlawfull. And **pag. 231.** No juſt Law, Divine, Eccleſiaſticall, or Civill, doth totally prohibit the ſame.

To this I reply, that thoſe ſports foreſpecified, are prohibited, by Law both Divine, Eccleſiaſticall, and Civill. 1. By Divine Law, as *Rom. 13. 13. Gal. 5. 21. 1 Per. 4. 3. &c.* 2. By Eccleſiaſticall Lawes and Counſels, &c. 3. By juſt Civill Lawes, &c.

Anſw. 1 It is an infallible verity, and confeſſed by the *Dialogue* forger himſelfe, that nothing can bee vicious or ſinfully, unleſſe it bee prohibited expreſſly

e Aug. d. pec. mer.
 & remis. l. 2. c. 12.
 Neq; peccatum e-
 rit, si non divini-
 tus jubeatur ut non
 sit. Br. B. Dialog.
 p. 12. A finit can-
 not be, but as a
 breach of one of
 God's holy Com-
 mandements; for
 where there is no
 Law, there is no
 transgression.

expressly or virtually, by some just Law; Di-
 vine or Humane.

But sober and honest repast, recreation, or pas-
 time, upon some part of the Holy-day, is prohibi-
 ted by no Divine Law, nor by any Ecclesiasti-
 call or Civill Law of our State and Church.

Therefore sober and honest recreation, &c.
 upon some part of our Holydayes, is not vicious,
 sinful, or unlawfull.

Now the Objector in his reply declineth (as
 his manner is) the true state of the Question; and
 inveigheth against certaine *particular Exercises*
and Recreations, excepted against by some learned
 Divines, and which have beene prohibited by
 publike authority in foraigne Nations.

“But the Bishop in his Treatise proceeded no
 “further concerning recreations, than is before
 “expressed: to wit, that *such as are neither vici-*
 “*ous in forme, quality, or circumstance, may lawfull-*
 “*ly be used upon some part of the Holy day, if they*
 “*shall be permitted by lawfull authority.*”

“And the maine reason of his forbearance
 “was, because in the first part of his Treatise, he
 “undertooke to deliver no other Doctrine con-
 “cerning the old Sabbath or the Lord's day, but
 “such only as seemed to him, both to be *Ortho-*
 “*doxall, and also Catholike*: and therefore he de-
 “clined the Question concerning Pastimes and
 “recreations *in their particular*, (leaving the same
 “to a publike determination of the Church and
 “State) by reason there now is, and in former
 “times hath beene diversity of opinion, among
 “godly men, concerning the quality of such par-
 “ticulars.

“And

"And if *Br. B.* esteemeth those bodily exercises and recreations, to be profane and vicious, which his *gracious Majesty* in a *royall Edict*, permitteth his Subjects, with *sundry cautions, limitations, and provisions*: let him in his Disputation and Objections proceed humbly and modestly (as becommeth a *loyall Subject*, addressing himselfe to his *Soveraine*) and propound weighty arguments, sufficient to convince those who are of contrary judgment: but in the meantime let him abstaine from scandalous abusive passages against his Majesty, and likewise against other persons, who being Subjects, and perswaded that it is their duty to be obedient to *Royall Authority*, unless such things be commanded as are, *Aperte contra Deum*, that is, *in veritate*, and not in some mens opinion only, *repugnans to the Law of Christ*.

1. None is here permitted, which were prohibited by any former Lawes, or by any Canon of the Church.

2. None to be used but after the end of all Divine Service and afternoone Sermons.

3. The said recreations are prohibited to all persons, both Recusants and Conformes in Religion, who are not present in the Church at the Service of God.

4. Every person must resort to his own parish Church, and be there present at Divine Service.

5. Each Parish by itselfe, to use the said recreations after Divine Service: and no Meetings, Assemblies, or courses of people out of their own Parish, on the Lord's-day.

6. *Promissum. Inno. 12. cap. 1. n. 49.* In dubio semper presumitur pro justitia legis, donec non expresse appareat pro contrario: & sic in dubio tenentur subditi obedire. Bernard. d. precept. & dispensat. par. 1. Cuiusvis vice Dei praecepit homo, quod non non sit tamens contra displicere Deo, huiusmodi secus omnino accipiendum est quum si praecepit Deus. Idem quem pro Deo habemus, tanquam Deum, in his quae aperte non sunt contra Deum audire debemus.



B. Edition second of his Dialog, pag. 28.
Enough to settle me, and every good subject
 of his Majesty in this beliefe, that the De-
 claration for sports, and the urging of it, to
 be none of his Majesties act: *but* a meere
 plot of some Popish Priests, and Prelates,
 to eate out, and tread downe Religion, and
 to Visher in Popery, Atheisme, and pro-
 phaneness into the Church.

Answer. If *Lucifer* himselfe should preach or
 write, that wicked and lying fiend could hardly
 utter any thing more false, seditious or scandalous,
 than is contained in the former passage.

1 His sacred Majesty now is, and hath ever
 been so gracious and Religious, as that his prince-
 ly care and desire is, to have his Subjects under
 him, to leade a quiet and peaceable life, in all
 godlinesse and honesty: and therefore it is farre
 from him, to be guided, or over-ruled by Popish
 Priests and Prelates in any matters of Religion.

2 If his Majesties declaration shall be duely
 examined, it tendeth to the repressing of Popery:
 for no subjects are thereby permitted to use any
 sports or pastimes upon the Holy day, but such
 onely, as shall duely frequent the Church, and
 bee present both at Divine service, and at the
 Sermon.

3. The Royall edict granteth no liberty to any subjects, though conforme in Religion, to use any sports or pastimes upon the Sunday, formerly prohibited by the Lawes of the kingdome; nor yett untill all the Religious offices of the day shall be finished, and duely performed: and therefore it can be no meanes to usher in Atheisme and profanenesse into the Church.

rious Suchmanner of Preaching and Writing, as this venomous Dogmatist useth in his fiery Sermons, and in this and in some other of his unlicensed Pamphlets, are very apt and ready means to impose on his Auditors and factious Disciples, with disloyal thoughts against his Majesties government, and with desperate intentions against his subordinate Ministers, and consequently to usher in rebellion and sedition, into the Church and State.

¶ I remember the *Bishop of Ely's* maine argument (as I understand, and apprehend) to prove his recreations to be lawfull on the Lord's Day, is, because honest and necessary labour is lawfull on that day.

*Ans^r. The Bishop's maine argument, to prove
some pastime and recreation upon the Lord's-day, to
wit, such as is not vicious in quality or circumstance*

to be lawfull, and which is used after such time as the *religious offices* of the day are performed, is: becaute such recreation is not prohibited by any Divine Law, naturall or positive, nor by any necessary inference from the same.



B. But, as I conceive, the Parallell doth no way hold, as will appeare clearly by these particulars.

1 Honest labour is necessary on that day in respect of necessity only, it being unlawfull, if not necessary, and may bee deferred: but there is no necessity of sports and pastimes, unlesse in some instant dangerous infirmity of the body, and some moderate recreation be prescribed by the Physician.

2 Honest necessary labour is lawfull in the foresaid sense, on any part of the Lord's-Day, even in time of Divine Service and Sermons: But so are not sports and pastimes by the *Bishops* owne confession.

3 Labours absolutely honest and necessary, as to quench fires, to make up Sea breaches, to defend the assaults of enemies, attending

attending persons dangerously sicke, are lawfull all the day long, and for many successive Lord's-Dayes together: but sports and recreations may not bee used all the Lord's-Day long, nor on every part of the day, nor many dayes together.

Answ. 1. It is false, that no labour may bee used upon the Lord's-Day, but such only as is of absolute necessity. For then it must have beene unlawfull for the sicke of the Parise, and the lame man as the poole of Bethesda, after they were healed, to have carryed their beds upon the Sabbath day, *Mark. 2. 11. Ioh. 5. 9, 10.* for this was not a worke of absolute necessity, but such as might have been deferred untill the evening of the Sabbath, or untill the next morning.

2. The Netherland Divines handling this question, speak as followeth: *Non audemus improbare, quod post Arêlarense Concilium Constantinus in suis constitutionibus tempore pluvio, aut alio necessitatis casu, permittit, ut messes, & vindemia, etiam Die Dominico colligantur.* We dare not disallow that, which after the Councell of Arles, Constantine the great in his Imperiall constitutions permitted people in rainie weather, and in other cases of necessity, namely in the time of Harvest, and Vintage, to gather in their Corne, and Wine upon the Lord's-Day.

Answ.



B. But againe, admit that sports, and pastime and recreations are not expressly inhibited within the letter of the Law by these generall words, no manner of work, but only by consequence; yet it followeth not, that honest labour is more unlawfull than honest Recreations, as they are termed: For the *Bishop* and Fathers generally conclude, that rest from sinne is the chiefe thing commanded, and sinne it selfe the principall thing prohibited in the fourth Commandement, yet neither of them is commanded or prohibited within the words of this Precept. Therefore sports and pastimes by the same reason may bee more prohibited by it on the Sabbath, than labour, though not expressed. For *prophane Atheisme* is more unlawfull, at least more hainous, than the worshipping of false Gods; yet this last only is expressed in the very letter of the Law: So *Perjury* is more hainous than meere taking the Name of God in vaine, in ordinary discourse, and common swearing: *Sodomie*, *Incest*, and *Buggery*

gery, more odious crimes than Adultery, or Fornication; though the other bee only within the intention of the Law, and by way of consequence prohibited by the 13. and 20th. Commandments; the latter by the expresse letter and words thereof.

Ans. That which is directly, formally, expressly, literally, or by *necessary and immediate inference* prohibited by any Law, is ordinarily more unlawfull, than those things which by a remote & *probable inference* only are concluded to be repugnant to the Law.

The sins mentioned by the Objector, *Abuse, Perjury, Suggery, &c.* are not only prohibited by necessary inference, and by the intention of the speciall precepts of the Decalogue, but also by the Law of nature, and by other expresse Negative Precepts, delivered in the Old and New Testament.

But whereas corporall labour was expressly, and in literall termes prohibited the Law, upon the Legal Sabbath-day: Honest and sober Recreation upon some part of the Lord's Day, in such manner as the *Disput* maintaineth the same, is prohibited neither by the expresse words of the 1st. Commandment, nor by any formall and necessary intimation, from the words and sentences of that Commandment; nor yet by the Law of nature; nor by any negative precepts of the Old or New Testament.

Therefore

to guard them so much, as to call them in,
and to account them competent witnesses
in the cause. But a bad cause, is glad of any
Patrons or Advocates to plead for it, though
the Clients have openly stigmatised him
for a Rascal. But what need will the re-
formed Divines stand him in? (Circumstances
the point of Spots and Reformation) they
will utterly faile him, yea and disclaime
him too. In the point of the Institution of
the Lords Day, indeed, and the Obligation
of it to Christians, a great part is for
him, though the better part is for Vs. this is
confessed of Vs.

Of the Bishop in his Treasurie made
cleare ostension, that his Tenet concerning the
Sabbath, and Lords Day, is constant; 1. To the
Unanimous Sentence of Primitive Antiquity.
2. To the Doctrine of the Church of England,
as is shewed and manifest by the Law.
3. To the common Vote of the best learned Doctors of
reformed Churches beyond the Seas.

The former Remonstrance hath produced two
answers, one to shew it is not at all binding to
strive, and to his assistance, by declaring, that
they are solitary, and singular in their Sabbatarian
Tenet, 2. It hath yielded satisfaction to
all judicious, honest, and godly hearts, in consi-
dering this question, how far the Sabbath is

How can that be
effected— a bad
cause, which is con-
firmed by the com-
mon and legitimate
feelings of the
masses? Is it not
justly, and
naturally, and
wisely, and
moderately?

b. Br. B. Should have named some of those, which he accounts the better parts for he is so precipitate and impatient in his affirmations, that judicious persons can give no credit to his own bare word.

c The Augsburg, and Helvetic Con-
fessions. Melan-
ton: Calvin: Ba-
cer: Bullinger: pe-
ter Martyr: Mus-
culus: Beza: Za-
lachius: Chemnitz:
Vissus: Brennus:
Hopsianus: Hem-
mingius: Pareus:
Herrbrandus: Mar-
bachius: Zeppel:
Barth: Wolan:
Rivetus: Pollan-
der: Gomarus: Thy-
sius: Gualter: ps-
icator: Zegerdus:
Strecklinus: Isenma-
nus, & alii.

But the *Dialogue-Barber*, perceiving his cause to be desperate, in his obstinacy, nevertheless, *spurneth against the prickes*, and proceedeth rudely and wilfully in manner following:

1 He introduceth his Interlocutory Assistant, one *Br. C.* who scratcheth his fellow *Mule*, and prateth in manner following: *You have so fully cleared this point about Recreation, from all the Subterfuges of him, that hath so moyled himselfe, to make something of nothing, &c.*

But wherein hath *Br. B.* cleared the point, &c? Hee hath alleadged some Decrees of Foraine States and Churches, which nothing concerneth *Bishop's Tenet*: for they doe not so much as intimate, that all bodily exercise, and Recreation, and namely such as is neither vicious in quality, nor in circumstance, nor yet prohibited by the present state wherein people live, is simply unlawfull, or morally evill upon some part of the Holy day.

2 *Br. B.* Himselfe, to manifest his gravity, saith, *I cannot but smile, &c.* But besides his merriment, the ridiculous man uttereth no word, or sentence, favouring of truth, or sounding to reason: For,

1 Vpon the matter he confesseth, that the positions of the *Sunday Sabbatarians* herein England, are singular, and different from the common sentence of other Churches; for otherwile to what purpose serveth his speech, pag. 61 *The Church of England* (to wit *Br. B.* himselfe, and his owne Sabbatarian Allies) is more cleare, and sound in the points of the Sabbath, than any Church in the world;

for

for it is as cleere as the Noone-day, that the Orthodoxall part of the Church of England accordeth with the Primitive Fathers, and with the Schoole Doctors, and with the best learned in the Reformed Churches; and renounceth the temerarious Doctrine of *H. B.* and of other Novell Teachers, concerning the Sabbath.

2 Whereas this Objector denies us the suffrage of Reformed Churches, pretending that some amongst us have vilified their prime Pillars, &c.

Our Answer is, *That this man doth not always write or preach Gospel* 1: for quite contrary to his report, we reverence and much respect, all learned and godly Divines, in what Church soever they live, or teach: yea, although in some Theological Questions wee take liberty (upon just reason) to dissent from them.

But admit the Doctors aforesaid were adverse to us, and we to them in many more Positions, than indeed we are; yet notwithstanding it might be lawfull for us to use their Testimony in all Questions, wherein they maintaine *Catholike and Orthodoxall* 2 *Verity*.

S. Paul used the Testimony of *Heathen Poets* in matter of truth, notwithstanding they were enemies to Christian piety 3: and Christians likewise use the Testimony of *Iewes and Rabins*, concerning the number and integrity of the Bookes of Canonickall Scripture. *S. Augustine* used the Testimony of *Saint Cyprian* against *Donatists* and *Pelagians* 4, who was adverse to him in the point of *Rebaptizing*. *Tertullian*, *Origen*, *Eusebius*, &c. had their errors; yet they that use their

a *Hieron. ad Iulian. Diacon.* Mendacia faciunt ut nec vera dicentibus credatur.

b *Iren. li. 4. ca. 14.* Vera & contradictioni minime obnoxia est probatio, quæ ex dictis adversariorum elicitur.

c *Chrys. in Gen. Hom. 57.* Infidelium & adversantium religioni testimonia, majorem habent fidem. Et hoc est ex omnipotentis sapientia Dei, ut inimici veritatis fiant ipsi testes veritatis. *August. c. Petilian. Don. lib. 2. ca. 30.*

d *Aug. d. Bapt. c. Nov. l. 2. c. 1. & l. 3. c. 11. & l. 4. c. 1. & l. 6. c. 7. c. Crescon. Gram. l. 3. c. 1. d. praeest. sanctor. c. 14. d. pec. mer. & remis. l. 3. c. 5. c. Gaudent. l. 3. c. 1. Epist. 107.*

here prohibited, because the same is one of the ends of
the Sabbath: namely, such bodily exercise, and recrea-
tion, as is no impediment to Divine worship; and
which is used in beauty, decency, and moderate fashion;
without scandal, or offence, after such time as the Sa-
cred and religious offices of the day are performed.

And in like manner, it is his inability, or custom, the
Object of such Liberty, as is in 1 Cor. 14. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

We dare not draw some index of recreation
to be lawful upon the Lord's day, for God
himself makes the refreshing of the (one of the
Hindmost, and of the stranger, one of the ends
why the Sabbath was ordained, 2 Cor. 12.
And Iunius translates the word refreshed (επαυ)
to be created: Also Christ himself upon the Sat-
bath-

Sabbath-day went to a Feast, *Luke 14. 1.* And
 forasmuch as the Sabbath is a Festivall day, ho-
 nest recreation upon that day, is a represent of
 heavenly joy: and according to the Wiseman's
 saying, *Prov. 17. 22.* A merry heart doth good like
 a Medicine. Also in the Apostolicall Church,
 certaine Love-Feasts, called *Agape* (being transla-
 ted from Feasts used at Sacrifices in the old Law)
 were ordained to testifie brotherly love among
 Christians, and for the exercise of honest recrea-
 tion: and upon the Lord's-day, to the end Chri-
 stians might refresh their joycing for the memo-
 ry of Christ's Resurrection, it was held a neces-
 sary thing in the Primitive Church, to make that
 day a fasting day, as *St. Augustine* saith, *88. Ep.*
ad Casulanum, *sermo 140.* *Honest recreations which*
refresh the spirits, and cherish mutuall society, ought
not to be excluded from the solemnity of this day.

a Honestæ tamen
 recreationes quæ
 spiritus refocillant,
 et mutuum alunt
 consortium, à so-
 lennitatē illius di-
 ei non sunt exclu-
 denda.



A. Sir, I heartly thanke you for your
 sweet conference, which I could be con-
 tent might last yet a whole Summers-day:
 But the Day now bidding us farwell,
 leaves us to bid one another good night.

B. And so good night to you Brother.

A. And to you also good Brother.

And thus the word is ended: All which
 were present, did give thanks unto the Lord
 for his mercies.

Ans. After a due and impartial Examination of the former Dialogue, the Bishop protesteth once againe, that he hath observed no one passage in it, which meriteth any approbation: And therefore Brother A. is fallen in love with his owne shadow, when he stileth the same a *smell of conference*.

But let not Brother A. deceive himselfe: for his Dialogue is neither *smell*, nor *savour*, either in matter, or in forme: but very rude, wilde, malicious, and factious.

The maine Position of this Dialogue, to wit, That the Bishop's Treatise of the Sabbath, overthroweth the Doctrine of the Church of England, &c. is confuted in manner following:

1 The Doctrine of the Church of England concerning the Lord's-day, and all other Holy dayes, is the same at this present, it was in the raigne of King Edward the 6th, and in the raigne of King JAMES, Anno primo.

But the Bishop in his Treatise consenteth with the Doctrine, concerning the Lord's-day and other Holy dayes, maintained by Statute in the raigne of King Edward the 6th, and in the raigne of King JAMES, Anno primo. Ergo,

The Bishop in his Treatise, hath not overthrowne the Doctrine of the Church of England, concerning the Lord's-day and other Holy dayes.

2 The present Doctrine of the Church of England, concerning the old Sabbath, and the Lord's day, is the same which the Fathers of the Primitive Church received from the holy Apostles, and which they taught Christian people in ancient time, pag. 13.

² Ambros. Ep. 40.
Vt filii etiam de-
formes delectant;
sic etiam scripto-
rum indecoros ser-
mones sui palant.
Lsd. Vives. Sicut
pueri complectun-
tur & exosculan-
tur specula in qui-
bus imaginem sui
aspiciunt, &c.

But the Bishop in his Treatise maintaineth the same Doctrine, which the *Primitive Fathers* received from the *Holy Apostles*, and which they taught Christian people in ancient time. *Ergo*,

The Bishop in his Treatise hath not overthrowne the Doctrine of the Church of England, concerning the old Sabbath, and the Lord's day.

3 The present Doctrine of the Church of England, concerning the old Sabbath, and the Lord's day, is the same which is commonly maintained by all *Reformed Churches* in Christendome.

But the Bishop in his Treatise, consenteth with all the *Reformed Churches*, in their common Doctrine of the old Sabbath, and of the Lord's day, pag. 371. *Ergo*,

The Bishop in his Treatise hath not overthrowne the Doctrine of the Church of England, concerning the old Sabbath, and the Lord's day.

4 That the *Homilies* appointed to be read in the Church of England, must not alwayes be expounded according to the sound of words, but according to the *Life and Rule of Holy Scripture*, is the Tenet of H. B. in his *Pharisaeus Appellatus*, pag. 14.

The Bishop in his Treatise, hath expounded the *Homily*, of the Time and Place of prayer, appointed to be read in the Church of England, according to the Line and Rule of Holy Scripture; and according to this sense and exposition, nothing is delivered in the *Homily*, repugnant to the Bishop's doctrine, concerning the old Sabbath, and the Lord's day. *Ergo*,

The Bishop in his Treatise hath not overthrowed the Doctrine of the Church of England, contained in the Homily, of the time and place of prayer.



Brother B. in his Dialogue hath the following Passages following.

1 The Tenet of the Dialogist is, That the 4th Commandement of the Decalogue, delivered in this forme of words: Remember that thou keepest holy the Sabbath day, &c. The seventh day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, &c. The Lord rested the seventh day, &c. commandeth in expresse termes, the religious observation of the Lord's day: and the same is a commandement of the Law of Nature.

Now from hence it is consequent: 1. That Saturday and Sunday, being two distinct and severall dayes of the Week, if the Commandement be naturall and expresse for the one, it cannot be naturall and expresse for the other, unless the one day were named, expresse, or described in the same, as well as the other.

2 That the Jews were obliged to the religious observation of the *Sabbath* by the Law of the fourth Commandement, which was *positive* in respect of that day: and Christians are bound to keepe holy the *Sunday*, by the very same Commandement, as by the Law of Nature.

Now all judicious men confesse, that the 4th. Commandement concerning keeping holy the Saturday, was a *Positive Law*. Therefore we desire Br. B. to cleare this contradiction: to wit, how it is possible that the Law of the fourth Commandement, concerning Saturday, being *Positive*, The same Law (according to his Tenet commanding Sunday) can be *Natural*.

Againe, let this *bold Bayard* resolve Vs, how the observation of the Lord's-day, can be said to be expressly commanded in the fourth Precept of the Decalogue, when Saturday only, and no other day is expressed, either by the words of that Precept, or is concluded from the words or sentences thereof, by any formal or necessary illustration.

Lastly, let him resolve Vs, how we may rightly conclude from the expresse words of the fourth Commandement, that Sunday is to be kept holy by that Law. For if this man will argue rightly, hee must proceed in this or the like manner. The fourth Commandement literally and expressly enjoineth the Observation of Saturday, and the Precept concerning Sunday is *Legally Positive*. Therefore Christians must observe Sunday, by vertue of such a Law as was *Legally Positive* for keeping of Saturday.

Gentle Br. B. *lighten* over your Gaffe once again, and please not your selfe, nor abuse your Reader with such absurd Bulls, and contradictions.

a Chrysost. in 1.
Corinth. Ho. 38.
Nihil est errore
magis imbecillum,
suis ipsis alis impli-
catur, nec oppug-
natione aliunde o-
pus habet, transi-
git ipse se.

as by the Law of Nature.

A second Passage of Brother B.

to lose the keeping the first Day of the week for Sabbath bee commanded; the Divine authority of it will not appeare (saith Br. B.) for only God's Commandment bindeth the Conscience.

H. B. Dialog manuscript cited in the Bishop's Treatise of the Sabbath's pag. 89.

But no Divine Commandment is expressly delivered in the Old, or New Testament concerning the Religious Observation of the Lord's Day.

Therefore if Br. B. his first proposition is true, and if hee bee not able to produce some Divine Commandment out of the Scripture, for the Religious Observation of the Lord's Day: he must (if he adhere to his owne principles) be compelled to grant *Theoph. Brabourne*, that the observation of the Lord's Day, is an act of superstition, and will worship.

A third Passage of Brother B.

There can be no Ceremony at all in the Law of the fourth Commandment, because Saint Paul reckoned the Sabbath Day, among the Ceremonies of the Old Law, *Colos. 2. 16.* And all the Primitive Fathers ranked the Sabbath and Circumcision in the number of Legall Ceremonies.

H. B. Dialog. pag. 15. 16. It were not wise to set a Ceremony, in the midst of moral precepts: It is a principle, in God there can be no ceremony, but all must bee eternall: and so in his Image, which is the Law of nature and so in the Decalogue.

A fourth Passage of Brother B.

The Primitive Fathers did ever, and usually stile the Lord's-day the Sabbath day of the 4th. Commandement, in a proper, and literall sense. The reason, because sometimes (but yet very seldome) They named it *Sabbatum*, in a *mystical*, and *analogicall* sense, that is, an Holy day, on which Christian people must have a speciall care, to abstaine from sin.

A fift Passage of Brother B.

Because the Lord's-Day succeeded, and came in place of the Old Sabbath: Therefore the Observation thereof is commanded by the particular Law of the Old Sabbath: *As if* one should say, *Baptisme* succeeded and came in place of *Circumcision*: *Ergo* it is commanded Christians, by the Old Law of *Circumcision*.

A sixth Passage of Brother B.

The *Bishop's* of England may not use the Testimony of Divines of reformed Churches, because they dissent from them in some Theologicall questions; *As if* one should argue: *Protestants* may not use Saint *Augustine's* testimony against *Pontificians* or *Pelagians*, because they have refused

refused his *Tenet*, concerning the absolute damnation of Infants departing this life, before they were baptized.

A seventh Passage of Brother B.

All were the true bred Children of the Church of England, &c. who maintained Brother B. his disputes concerning the old Sabbath, and the Lord's-day; witnesse, Master Cartwright; Master Fenner; Old Master Gilby; Master Snape; Master Lord; Master Dal; Mr. Cleaver; Mr. Owenbridge; Master Shere-wood; Master Johnson; Master Mancer, &c.

An eighth Passage of Brother B.

The fourth Commandement is simply and intirely morall, binding Vs Christians to observe the Lord's Day. The reason is, because the Law of the fourth Commandement, according to the proper, and literall sence thereof, was given to the Jewes only, for keeping holy the Saturday, and not to the Gentiles, for the observation of Sunday.

A ninth Passage of Brother B.

The Holy Apostles presently, and immediately, after Christ's Ascension, taught and commanded all Christians to observe the Lord's Day weekly,

a Aug. Epist. 106.
Parvulos non baptizatos, vitam habere non posse, ac per hoc quamlibet tolerabilis omnibus qui etiam propria peccata committunt, tamen aeterna morte multari. Id. d. pcc. Mer. & Remiss. li. 1. ca. 16. Et li. 2. ca. 4.

a Chytr. in Cronol.
Anno Christi quin-
quagesimo quin-
to, venit Paulus in
Troadem, & inde
in Mactdoniam.

weekly and to renounce the Old Sabbath. *The* reason, because *Saint Paul* some twenty yeares after *Christ's Ascension*^a, commanded the *Corinthians*, to give Almes upon the first day of the weeke, *1 Cor. 16. 2.* and *Saint John* many yeares after that stiled Sunday by the name of *the Lord's Day*.

A Tenth Passage of Brother B.

The first day of every weeke throughout the whole yeare, is the Sabbath day of the 4th Commandement, because our Saviour *began to rest from some of his Redemptive actions, upon the latter part of Good-Friday*: and because he rested in his grave the whole *Sabbath day* before his Resurrection; and because hee rested as much upon Monday, Tuesday, and upon other dayes following, as he did upon Sunday.

An Eleventh Passage of Brother B.

To give Christian people any liberty, to doe any manner of worke, or to use any bodily exercise, or pastime upon any part of the Sunday, is to imitate the *Pope* in dispensing against God's morall Law. *Proved*, because brother B. is able to produce no Divine or Evangelicall Law, recorded in *holy Scripture*, which prohibireth all bodily exercise, and sober and honest recreation upon some part of that day.

A Twelfth Passage of Brother B.

It is unlawfull to use any sober and honest recreation, to wit, such as is neither vicious in quality or circumstance, upon any part of the Lord's day: *because* all profane, ungodly, obscene, and lascivious pastime, is prohibited upon that day, and upon all other dayes throughout the yeare: *as* if one should say, it is not lawfull to eat or drink upon Sunday, *because* surfeetting and drunkenesse are unlawfull upon that day, and upon all other dayes.

A Thirteenth Passage of Brother B.

The Bishops of the Church of England have not power to instruct the inferiour Clergie in matters of Religion, *because* they have not received miraculous grace. *Ex opere operato*: Proved, because Brother B. by his *master* wit, without ordinary grace, or morall honesty, supposeth himselfe qualified like an Apostle, to correct and instruct all men both simple and learned, in the most profound Questions of Theologic.

A Fourteenth Passage of H. B.

It is a grosse Solecisme in Divinity, to admit an Institution to be Apostolicall, and yet to deny it to be of Divine Authority (and consequently

c. Iren. lib. 3. ca. 3.
Fundantes igitur &
instrucentes beati
Apostoli Ecclesi-
am, Lino Episco-
pari administran-
dæ Ecclesiæ tra-
diderunt. Succedit
autem ei Anacleto,
post eum, tertio lo-
co ab Apostolis E-
piscopatu sortitur
Clemens. Polycar-
pus in Asia, in ea
quæ est Smyrnis
Ecclesiæ constitutus
Episcopus (ab A-
postolis) Terrul.
Hæc. cap. 32. Hier.
Catalog. in Cle-
ment. Ignatio. Po-
lycarpo, &c.

d. Ib. pag. 42.

to make it temporary and mutable,) Proved, be-
cause Episcopall Authority was of Apostollall in-
stitution; nevertheless, according to Br. B. the
same is not Divine: but the Prelats of the Church
of England, who exercise such Authority, are
Peines of the Pope: and the maintainers thereof
are guided by a Papall spirit. Dialog. pag. 31.

A Fifteenth Passage of B. B.
The fourth Commandement being a part of
the Law written in Adam's heart, needed not
any expresse Commandement more than the
rest: proved, because it was made knowne by
Divine Revelation only, and not by a naturall im-
pression, that God created Heaven and Earth in
six dayes, and rested the seventh: and if the ob-
servation of the Sabbath was commanded Adam,
the same was the Saturday Sabbath of every
weeke, and not the Sunday; and God Almighty
himselfe appointed the first day of the Week, to
be one of the six working dayes.

A Sixteenth Passage of B. B.
The seventh Day, being an inseparable Cir-
cumstance of the substance of the fourth Com-
mandement, cannot be separated from the Sab-
bath. The Reason, because Christians were taught
by the Apostles, to make the first day of the week
their weekly Festival, and not the seventh day.

ib. pag. 45.

16. pag. 45.

A Sixteenth Passage of B. B.

The seventh Day, being an inseparable Cir-
cumstance of the substance of the fourth Com-
mandement, cannot be separated from the Sab-
bath. The Reason, because Christians were taught
by the Apostles, to make the first day of the week
their weekly Festival, and not the seventh day.

Second Sermon of the Passage of H. B.

Rest from all labour, is of the very Essence of the Sabbath. 1b. pag. 47.
 The Reason, because our Saviour main-
 tained, that some labour, which was not of abso-
 lute necessity, might lawfully be used upon the
 Sabbath-day.

*No Law which is unchangeable in respect of the
 proper natural Order of Things.*
In the third Passage of H. B.

Who can deny the keeping of the Sabbath to
 be morall, but he must not shall not claim open
 enmity to God's worship and Man's salvation. 1b. pag. 41.

The reason, because the Apostles taught Christi-
 ans to observe the Lord's day being not the Sab-
 bath of the fourth Commandment, but a new
 Holy day grounded upon the Resurrection of
 Christ.

*Our bodily exercise or Recreation, not being
 vicious in quality or circumstance, is not prohi-
 bited upon some part of the Sabbath, as is prohibited
 by no Divine Law, explicit or virtual; nor by
 any humane or ecclesiastical Law.*

The Commandment of the Sabbath is mo-
 rall, and so no less perpetual than all the rest: 1b. pag. 38.
 The reason, because it was a shadow of good things
 to come; and it was abrogated by the Apostles,
 and changed into another day.

*This Doctor is a
 very weak Argument, will not be to simple as to
 suppose that the Sabbath is a shadow of good things
 to come, and that it was abrogated by the Apostles,
 and changed into another day.*

The last remarkable Observation concerning Br. B.

It is lawfull, when a man cannot otherwise solve an Objection, to passe by both the *Premisses* of the Argument, propounded in due forme, and to deny the Conclusion, for example:

No Law which is mutable in respect of the proper materiall Object, is a Law of Nature.

But the fourth Commandement of the Decalogue, was mutable in respect of the proper materiall Object.

Ergo the Law of the fourth Commandement was not a Precept of the Law of Nature.

Again, no morall action is unlawfull, unless it be prohibited by some *Divine Law*, expresse, or virtually, or by some *humane or Ecclesiasticall Law*.

But bodily exercise or Recreation, not being vicious in quality or circumstance, (if it bee used upon some part of the Holy day) is prohibited by no Divine Law expresse, or virtually; nor by any humane, or Ecclesiasticall Law.

Ergo, some bodily exercise or Recreation, not being vicious in quality or circumstance, may be permitted and used upon some part of the Holy day.

This Doctor *indocilis*, when hee meeteth with any such Arguments, will not be so simple as to trouble himselfe about the Premisses (as the *Subtle Logicians* use to doe) but he holdeth it a more commodious

commodious, and commodious way, to passe by
the *Tramplles* with humble silence, and to have
spend his fury upon the *unhappy* raving and
declaiming against his *oppositer* in *unhappy* fol-
lowing.

1. I note how poorly he plays the *Devil*
Dance in the Church of England, by which

2. The *Adversary* hath abused the *Scripture*,
it is a *Lawless* Opinion of every

4. H. B. hath shewed it to be *unlawful* and *un-
lawful* to examine, whether the *Law*

It makes me *trouble* to think, and it *trou-
bles* me, how one *Whit* is contrary to that

5. This second stringe to me, that so great a
Clark as *Francis Whit*, should so farre forget him-
selfe, as to say of such a thing, as

It will be a *rolling* *Card*, and so still dis-
grace to his *Landship*, and so

8. He once approved a book, which contains and
maintains many and *filthy* *Tenets*, both *Pelagian*
and *Papist*, and one *Capital* and *pernicious* error

is found in the same (namely that of St. Iohn's *Cathe-
nicall* Epistle) to wit, *that* *man* *shall* *not* *lose* *eternall* *life*

abiding *in* *him*. He *did* *commit* *that* *sin*, *which* *is* *not* *eternall* *life*

eternall *life*: and he that *committeth* *sin*, *is* *of* *the* *De-
vill*, and consequently being formerly *just*, (ac-
cording to Dr. B.) hee remains in the state of

grace, who during his continuance in sin without
actual Repentance is of the *Devill*, and hath not

eternall life abiding in him.

9. But let me a little excuse the good Old man,
and the rather because the *Puritans* sticke not to

cast him in the teeth with *White* *died* *Blacke*.

ye shall observe that, it is good policy, a little
wheedle the French and harden the Spaniards
some what, by telling of old man with a Panick
feare; left monically, to do one what he hath; but,
which is much more, what his many merites may
hope for, in raising that Saint, over to such a
high floure in the Church of England, but they
are easily, and soild by Simon Magus, flying to
the top of every Pinnacle of the highest Temple
upon Vain-glory.

[illegible]

2 Tim. 3: 14. If ye have **Ζήλον** πικρόν
bitter zeal, envying
and strife in
your hearts, glory
not.

B. H. B. *Now to an
Appeal, as he hates
to be reformed, so
our piece of his Ser-
mon must be an in-
vective against a
Reformed Christi-
an, his Puritan.*

If him in the flesh with white and black,
 the father because the Father thinks not to
 on his race a little excels the good old man,
 small life abiding in him.

The Conclusion.

THE Author of the late Treatise of the Sabbath, day against *W. Braithwaite*, having duly and impartially examined a Briefe Answer, digested Dialogue-wise, betwene *A.* and *B.* is able to observe nothing at all therein, materiall, substantiall, or subservient to truth: As the whole Dialogue consisteth of vaine juggling, absurd disputing, factious cavelling, and his owne Position, to wit, that the *Fourth Commandment* is not natural, but moral, in respect of one particular weekday, is repugnant to all Orthodoxall Divines; both ancient and moderne; and to crosseth his owne Tenet, concerning the observation of the Lord's Day.

If the man were of a meek and humble spirit, or a lover of truth, we might perswade him to entertaine a fairer meane of resolution, than this *irregular and unlicensed Dialogue* way: To wit, if hee finde himselfe unsatisfied touching the question of the Sabbath, he should addresse himselfe to some learned and judicious Persons, and submit himselfe to a private conference, as *Thom. Braithwaite* did: for there is no meane so profitable, so speedie, and ready for discovery of truth as this.

In

*a H. B. plea to an
Appeale, Truth the
complaints of hard
usage, how she is
driven to seek cor-
rect, she cannot
pass the Press,
gain privilege.*

In writing and printing *unlicensed Pamphlets*, there is much mistaking, sometimes of the true state of the question, and many times of the Adversaries Tenet, likewise false and sophisticall Argumentation, mis-understanding of termes, impertinent digressions, tautologies, and unnecessary repetitions, false citing of Authors, &c. But in conference the former things may easily be avoyded, or presently be discovered.

Now if the *Author of the Dialogue* (or if any other, that is unsatisfied) think good to entertaine the former course, he may reape much benefit by it, and thereby declare himselfe to be a lover of *Truth, Verity, and Peace*.

But on the contrary, the venting of *Lawless, and contentious Pamphlets*, is infamous, scandalous and factious, it fomenteth schisme, and contention in Church and State, it disquieteth and offendeth peaceable and godly mindes, the same provoketh publike authority, and the Adversaries of our Doctrine and Religion, are thereby much confirmed in their error.

Therefore I desire all those, who are lovers of truth and sincerity, to be men of peace, and to shew themselves adversaries to schisme, and contention in the Church and State, wherein they enjoy *their lively hood and their liberty*.

And for your selfe, *Dialogue B.* ceaseth to affect popular applause; be not overwise and wilfull in your owne conceits; reforme the handling, and deciding of profound Questions of Theologie, to such persons as are qualified with judgement and learnings.

*B Cypr. de simpl.
Prat. Pacem qua-
rere debet & sequi
silius pacis, a dis-
sensu malo con-
tinere linguam su-
am debet, qui novit
& diligit viculum
Christianitatis.*

*Eccl. de unit. Beati.
Possidere non po-
tuit indumentum
Christi, qui scindit
& dividit Ecclesiam
Christi.*

learning, and with greater humility and modesty than your selfe: *Nec erubescas de commutatione sententiae in auctoritate* & *sententia, ut errasse te pudeat*: Think it no disgrace to alter your opinion; for you are not of so great Authority or fame, as that it can be any shame for you, to relinquish your error.

Also consider impartially with what irreverent language you have entreated many worthy Fathers and Pillars of our Church; and with what bitter and envious zeale you have traduced comfortable persons of very good quality: and what scandall you have given to many people, by abating (as much in you lyeth) their love, and due respect towards that Religion, and forme of Church-government, which is settled in our State.

Lastly, consider well Saint Hierom his Instruction: *Bonum est obedire Majoribus, parere Praefectis*, & *post regulam Scripturarum, viam suam rationem ab aliis discere, Nec Praeceptore uti pessimo, praesumptione sua*. "It is a good and safe way for people of meaner quality to be teachable, and obedient to their superiours; to be guided and instructed by such as are of greater perfection than themselves: and after the rule of holy Scripture, to order the course of their actions by direction of others, but in no wise to make presumption, which is a perverse Counsellor, to be their Leader.

Salomon's Counsell is: *Heare instruction, and bee wise, and refuse it not*, Pro. 9. 33. *Hee that loveth instruction, loveth knowledge*; but he that hateth Correction is a foole, Pro. 12. *When Pride cometh, then cometh shame, but with the lowly is wisdom*,

a Hier. f. 28.
Narem more leg-
naris navitatem.
Abroconum ego
non audeo more
re, nisi qui de-
dare: Quod medi-
carius est promit-
tunt medicos, tradi-
ant salubria fabu-
b Cyp. de unit.
Ecclesiae. Lingua
Christi cum cordis
non sit malitia;
non turbulenta;
non convulsio & li-
tibus, peritipere
audiat: non con-
tra fratres & Dei
sacerdotes, serpen-
tis venena jacule-
tur.

c Erasmi. Schol. in
Hieron. In some
Copies it is read
Praefectis, and in
some other Per-
fectis.

d Chryf. in Rom.
ben. 20. Nihil ho-
minem adeo flul-
tum facit quemad-
modum Arrogan-
tia.

e 16. Qui feipsum
ignorat, quomodo
quæ fupra fe funt
cognofcat? Quem-
admodum enim qui
phrenesi laborat,
cum feipsum non
agnofcat, & oculus
cum ipfe cæcus fit
omnia reliqua mē-
bra in tenebris funt:
ita & Arrogantia
fe habet.

dome, Pro. 11. Only by pride doth man make conten-
tion, but with the well-advised is wisdom, Pro. 13.

Now let all this which hath beene spoken per-
fwade Dialogue B. to caſt away from him, pride,
envy, and contention; to ceaſe to be arrogant^d, to
learne yet at the laſt, to underſtand his diſtance^e,
and in the feare of God to humble and ſubmit him-
ſelfe to his learned, lawfull, and godly ſuperiors:
And let him not give juſt occaſion to have Salo-
mon's ſentence applyed unto him, *Though thou
ſhouldeſt bray a foole in a mortar, like wheate with a
Peſtle, yet will not his folly depart from him, Prov.*

27. ver. 22.

FINIS.

